THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 10. NEW-YORK, SATURDAY, MAY 25, 1833. WHOLE NUMBER, 114.

Lines

Written in a Prayer Book, in 1815.

O! when to thee, Creation's LORD, we raise
The feeble voice of man's imperfect praise;
To thee, our Father! when we bend in prayer,
And ask (how undeserved!) thy gracious care;
When every heart that gratitude can move
Pours its poor thanks to pay a Saviour's love;
—Love so transcending all that man might deem,
Or angel calculate, of love supreme—
Thou, then, with pure devotion's hallow'd fire,
Oh HOLY SPIRIT, all my soul inspire!
In humblest rev'rence teach my knee to bow!
In humblest rev'rence bend my heart as low!
Fill every thought with thee, with thee alone,
And make me, not in part, but all thine own!
Thus shall my thanks, my prayers, my praises rise,
By love divine wing'd upward through the skies;
And deem'd by love divine an offering meet,
Find sure acceptance at the mercy-seat.

Henry Selwyn.

Lines

Written in a Bible, in 1815.

Unworthy gift of heav'nly love to man!
Bless'd exposition of salvation's plan!
By truth confirm'd through each important line,
A revelation of the Will Divine!
The rule to which our stubborn hearts should bend,
The rich man's monitor, the poor man's friend!
The good man's trust, the scoffer's secret dread!
A song of peace, to soothe death's fearful bed!
Of peace from GOD, long tempted, oft denied,
To man, the contrite, humbled child of pride!

Henry Selwyn.

NOTE.—Mr. Selwyn, the writer of the preceding lines, of Bath, England, was lost, with his wife, in the Rothsay Castle Steam Packet, in 1831, having been at Whittington Church the Sunday before.—*Friendly Visitor.*

LITURGICAL.

VALUE OF THE BOOK OF COMMON PRAYER.

To the Editor of the Gambier Observer.

DEAR SIR,—I send you an extract from the "Memoirs of the late Rev. William Barber," Wesleyan Missionary to the Spaniards at Gibraltar, who fell a victim to the epidemic pestilence which raged on that rock during the autumn of the year 1828. I have seen no American edition of the highly interesting work; and the only copy I have met with is one printed in London in 1830. H. C.

From a letter of Mr. Barber to Mr. Thomas Seaward, assistant Secretary to the Prayer Book and Homily Society, London.

GIBRALTAR, AUG. 16, 1826.

* * * * * *

"The almost only question at present is,—Can any thing be done for the inhabitants of the Rock? I really believe, that the most valuable of all means would be the free circulation of the Book of Common Prayer. On some minds I know that it produces impressions and effects, similar to those so often witnessed in our own happy and glorious Reformation. An elderly Spanish gentleman, who has figured considerably in the melancholy political changes of his country, and whose acquaintance I have had the privilege of forming, one day borrowed of me a copy of the Common Prayer Book; and when I saw him, shortly afterward, he said to me with great animation—'Senor, este librito me encata—absolutamente me encanta; y el escritor que lo compuso ha merecido bien de todos sus semejantes. (Sir, this little book enchants me,—absolutely it enchants me; and the person who wrote it, is worthy of the highest regard.) Another gentleman, very much reduced in circumstances, who was formerly an advocate, and is certainly a very excellent Spanish scholar, and who, indeed, forms one of a little company in which we use your copies of the Common Prayer every Lord's afternoon, has often expressed his full approbation of it in very high terms; and the few of lower education who join us in this exercise, are delighted with the simplicity, the intelligibleness, and the devotion of the prayers.

Now what a pity it appears that they are not freely circulated!—I believe they would do more good than any tracts, however excellent, by showing the religion of Protestantism, rather than defences of it; which if they are labored will not be read, and if not labored, will be unequal to the subject. To circulate gratuitously this edition of the Common Prayer, is, of course impracticable; and to sell them at the common price, at least equally so; nay, I believe, that were they sold for much less, or even given away, their bulk, in the present state of indifference to religion, would be a serious hindrance to their being read at all, except by a very few individuals. That which seems to me eminently desirable for present circumstances is, the Morning Service at least, if not the Evening Service also, with the Litany, the Collects, and the Articles, printed in a cheap tract form, and liberally circulated. I believe that such a measure would shake the very pillars of the temple of the missal idolatry, by shocking the attachment of the people with the contrast which it would exhibit.

* * * * * * *

I beg, Sir, that you will excuse the freedom with which I have written. I do not forget that I am a Methodist, nor that I am addressing a decided member and friend of the Church of England. Whatever other attachments I may have, I thank GOD that I greatly love and reverence that Church, and especially do I love the Book of Common Prayer, as believing it a chief instrument, in the hands of GOD, of all that in England is excellent in the state of religion, and of Methodism itself, and thus, in the salvation of millions of souls; and moreover confidently expecting, that it will be instrumental in the salvation of millions more. Believe me, dear Sir, with the sincerest respect and esteem,

Your servant in the Gospel,
WILLIAM BARBER."

WORSHIP OF THE VAUDOIS.—LITURGY OF GENEVA.

THE church service on Sundays is preceded by a slovenly reading of some portions of Scripture, accompanied by Osterwald's Reflections upon them. This task is assigned to an officer called the Regent, who is often the schoolmaster also, and who, for the most part, is incompetent to execute the duty with any propriety of recitation. The service, which ensues, is performed in the following order by the pastor, according to the *old* Liturgy of Geneva:—

"1. A short exhortation to confession.
"2. A form of supplication and confession combined.
"3. A psalm sung.
"4. Prayer before the sermon; extempore, or precomposed.
"5. The sermon, preached from memory.
"6. A long form of prayer for all orders of men, for persons in authority especially.
"7. The Lord's Prayer.
"8. The Apostles' Creed.
"9. A psalm sung.
"10. A benedictory address, and exhortation to almsgiving.
"11. The final benediction.

"The whole of the service did not occupy more than one hour and a half, and this is all the public Sunday duty in which the pastor of La Torre, or any of the Vaudois pastors, is expected to take part."

The *old* Liturgy of Geneva (that according to the edition of 1754) is expressly mentioned above, on account of the important omissions which, according to the *Reglement* of May 13, 1817, reduced the new copies almost to the *caput mortuum* of Socinianism. By that edict of the Genevan divines (which, we rejoice to add, has been suspended within the last two years) silence was enjoined, according to its own words,—"1°. *sur la maniere dont la nature divine est unis a la personne de* JESUS CHRIST; 2°. *sur le peche originel;* 3°. *sur la maniere dont la Grace opere, on sur la Grace efficiente;* 4°. *sur la predestination:*" and copies of the Ritual castrated in conformity with the above rules, were issued for general use.—*British Critic.*

THE MINISTRY.

FAITHFUL PREACHING.

MINISTERS are set for the defence of the Gospel; and having defended it in the manner which has now been attempted; having brought forward their arguments and reasons to prove that its claims to the character of a revelation from GOD are valid; and having demonstrated (so far as any thing in moral science is capable of demonstration) that the Bible is true, in opposition to the sophistry and cavils of deists and skeptics; having done this, I say, they are not to rest satisfied, as though all their work were accomplished. It is then only begun. Having proved that the Gospel is true as a *whole*, they must state and defend it *in all its parts.* They must press on the minds of their hearers the absolute necessity of embracing its doctrines and obeying its precepts. And these doctrines and precepts they must habitually and faithfully inculcate, without regard to the favor or the frown of man.

If they who are set for the defence of the Gospel would be useful; if they would win souls to CHRIST, and thus accomplish the great end of their ministry; they must preach the truth, and the *whole* truth. They must teach their hearers that GOD is just, as well as merciful,—holy, as well as compassionate,—a punisher of the wicked, as well as a rewarder of the righteous. They must teach them that men, by nature, are entirely depraved; and that their depravity consists in a voluntary opposition to GOD and holiness. They must teach them that, in consequence of this depravity,—a depravity which no created power can remove, a change of heart by the HOLY GHOST is absolutely essential; that JESUS CHRIST has made an atonement, which is full and all-sufficient; that the offer of pardon is made freely to all; that sinners are altogether inexcusable in rejecting the kind overtures of mercy; that "he who believeth [and is baptized] shall be saved;" while "he who believeth not, shall be damned;" and the necessity, the *indispensable* necessity of a holy life to prove the genuineness of any man's title to the Christian character and hopes.

These, brethren, are the leading truths disclosed in that Gospel which ministers are set to defend; these comprise that "word which is quick and powerful, sharper than any two-edged sword." And it is only as these truths are preached, and preached with plainness and fidelity, that any minister can be instrumental in bringing souls to JESUS, and through him to heaven. Let him adopt a different strain of preaching; let him keep out of view the offensive truths of the Gospel, and prophesy smooth things; and the effects, instead of being salutary, will be, beyond measure, pernicious. For in this way, the consciences of sinners are hushed to calmness and peace. No conviction of guilt is carried home to their minds. No concern about their future destiny is awakened in their bosoms. On the contrary, their slumbers are soothed; their pride is gratified; their indifference to religion increased; their unbelief confirmed; and consequently they continue to walk carelessly on the very brink of perdition. Tell men that they are not by nature depraved; tell them that the carnal mind is not enmity against GOD; that there is no need of a change of heart; that they can save themselves by their own exertions, without the aids of the HOLY GHOST; that CHRIST has purchased heaven for all mankind; and that all will therefore be saved, however wickedly they may live; I say, let a minister tell his hearers such things, and, if they believe him, his preaching becomes an effectual anodyne to their sinful slumbers,—an anodyne which, in all probability, will cause them to sleep the sleep of death eternal. "But their blood," (awful thought! enough, one would think, to make the ears of every unfaithful minister that hears it, tingle,) "their blood will be required at the watchman's hands."

Ministers must defend the Gospel, not only with plainness, but also with boldness. "Pray for me," says Paul, "that I may open my mouth boldly to make known the mystery of the Gospel, that therein I may speak boldly, as I ought to speak." Error and vice, in whomsoever found, must be attacked boldly, even though the guilty should gnash upon the preacher with his teeth, and leave the sanctuary in a rage. A cowardly, time-serving minister,—one who is afraid to speak out, lest he should give offence,—who cloaks his opinions,—who shapes his preaching to suit the corrupt taste of his hearers,—is a most unworthy character. He shows that he is not honest in the sacred cause; that he seeks for popularity, when he should seek the salvation of the soul; that he is afraid, not of the great GOD, but of feeble man. What, my brethren, have we, who preach, to fear? GOD is on our side. The Bible is on our side. Conscience, too, is on our side, and is often our best ally. Yes, men are sometimes excited, even to anger, under the faithful exhibition of divine truth, and accuse the preacher of harshness and severity, when, at the same time, their consciences tell them that every word of it is true. Again I ask, what have we, who preach, to fear? If we preach the truth, and preach it in love, (and GOD forbid that we should ever preach it in any other temper,) we have nothing to fear, though the ungodly, or the false professor may complain, and rage, and reproach, and hate, and threaten. One of the English kings said of his chaplain, "This man preaches before me just as if death were seated at his elbow." And does he not sit at our elbow? Ought not every minister to stand up in the pulpit, saying with Baxter,

"I preach as if I ne'er should preach again;
Just as a dying man, to dying men."

And with Toplady,

"Happy if thou, my LORD, approve,
Though all beside condemn."

Rev. J. H. Fairchild's Installation Sermon.

EARNESTNESS IN PREACHING.

MANY think the preacher beside himself, if he is in plain earnest in urging them to take care of their souls. If a few thousand dollars were at stake, and he was urging them to avoid the loss, they would feel and acknowledge the propriety of his being in earnest. If the country was in danger, and he was insisting on the necessity of preparing for defence; if he could point to the tall masts of the enemy's ships lying along the shore, if the distant thunder of contending hosts, fell distinctly on the ear, they would not object to earnestness,—they would feel that the occasion justified the strongest language and the most impassioned tones.

But now, that not a few thousands, but the immortal soul is in danger of loss; now that the preacher can point, not to the hovering hostile fleet, but to the lowering storm of the Almighty's wrath; now, that they hear not the din of contending hosts, but the awful voice of JEHOVAH'S judgment; they must be calm and deliberate! There must be no beaming of the eye, no earnest language, no bursts of feeling, no thrilling tones, unless it be confessedly for oratorical display. When this is the case—when the sinner can coolly criticise or admire the fineness of the figure that portrays the ruin of his soul, the preacher may pass for a man of taste and discretion. But if the animation of his countenance, and the simplicity and directness of his language, and the deep earnestness of his tones, show that he is not playing the orator, but means and feels what he is speaking, he is looked upon as beside himself—as attaching an over-weening importance to the subject before him. A coming day, one that will effect great revolutions in the opinions of men, will discover who made the nearest approach to madness—the preacher who felt that he was speaking under the eye of GOD, and in view of eternity—or the preacher who carelessly proclaimed his message, heedless of the wrath of heaven and the ruin of souls.—*Presbyterian.*

PASTORAL VISITATION.

THERE is no class of men in community from whom such steady and exhausting efforts, both of body and of mind, are demanded, as from ministers of the Gospel in the present day. They are expected to appear before their people twice, or perhaps thrice on the Sabbath, with exhibitions of the truth well studied and digested; the weekly lecture is to be regularly maintained; the Bible class, requiring often a larger amount of laborious preparation than an ordinary sermon, cannot be dispensed with; the presence of the minister is frequently expected at the prayer-meetings, and all this is to be done week after week, and month after month and year after year, with scarcely any, if any intermission at all, amidst constant demands upon his time by the sick, or for the burial of the dead, or for the benevolent operations of the day, and often amidst trials and discouragements, and under the pressure of bodily infirmities and mental exhaustion which only ministers themselves can know. They do not enjoy even the rest of one day out of seven; the Sabbath is the day of their heaviest labor. Now we make these remarks for the purpose of showing why pastoral visitation is a duty so seldom, perhaps we might say never, discharged by a minister of a large congregation, in a city, to the entire satisfaction of his people. And we wish to say, that if they duly considered this matter, though their desire to see their pastor might not be diminished by doing so, we do believe that they would be less disposed to complain if he did not visit them to the full amount of their wishes. We are glad to introduce here some very judicious remarks upon this subject by Rev. Dr. Skinner, late of Philadelphia, now of the Theological Seminary of Andover. They are found in a note to a sermon preached by that gentleman in Philadelphia, on the occasion of the death of the late Dr. James P. Wilson, pastor of the 1st Presbyterian Church in that city.

"With few exceptions, it may be questioned, whether ministers who are much abroad in the families of a city congregation, not to say in other social circles, do not receive more injury to themselves, in the loss of time, in discomposure of spirit, in dissipation of thought and feeling, than is compensated by any benefit, obtained or imparted, in such discursive modes of pastoral activity. Where indeed, the private conversation of ministers with their people, is like Paul's preaching "from house to house,"—a succession of sermons addressed to individuals or families, unspeakable good may be both communicated and received, and ministerial usefulness and influence, and even power in the pulpit be greatly promoted: but the gifts of ministers must be very peculiar, or there must be an extraordinary state of religious feeling in their congregations, to admit of regular parochial visitation being so conducted in such a city, for instance, as Philadelphia. At least, if much of this sort of work is indispensable to the success of the Gospel, in our cities, there should be more than one minister to a church; for certain it is, that the character and frequency of public preaching, the attention to benevolent societies, the attendance on funerals, and the visitation of the sick, demanded of ministers of city congregations, in this day of unusual excitement and action, make full requisition on all their time, and form a burden of effort which few men can long endure without exhaustion, and perhaps irreparable loss of health."—*Alb. Journ. and Telegraph.*

EDUCATION.

SCHOOLS OF THE VAUDOIS.

PUBLIC instruction is given in 1 grammar school, 15 great schools, 126 small schools, (this last number is far from being constant,) all maintained by contributions from Holland; in 4 girls' schools supported by a London committee, and in 4 others dependent on individuals. The number of pupils altogether averages about 4,500, the majority being boys. This apparatus seems by no means insufficient for a population amounting to not quite 20,000 persons; but, unhappily, there are many drawbacks upon its efficiency. First, the system of mutual instruction is peremptorily forbidden by an edict of the Sardinian Government; secondly, the smallness of stipends to the schoolmasters, the frequent necessity of employing the children in field-work, and the difficulties arising from bad roads, distance, and occasional inclemency of weather, limit the session (if we may so call it) of the great school from a nominal ten months to a real five or six; of the smaller schools sometimes to three. Many of the schoolmasters speak French imperfectly, and write indifferent hands; and those indispensable appurtenances of learning, books, paper, slates and pencils, are to be attained only at an expense which, for the most part, amounts to a prohibition. It is not a little gratifying to learn that, in spite of these formidable obstacles, the children learn to read, with considerable fluency, the Bible, and a catechism of 125 pages (a μέγα κακὸν, which ought to be corrected,) that they can write some sort of character, and that they are not wholly ignorant of arithmetic.

The vernacular tongue of the Vaudois is described as a barbarous dialect, "between Latin, French, and Italian, more like Spanish perhaps:"—a description which, without conveying any very accurate analysis of its nature, sufficiently informs us that it is a truly Babel compound. The language of the State is Italian; that in which instruction is given is French; and the schoolmasters very often are unacquainted with the spoken *patois.* The medium of communication therefore between the teacher and the taught is not always unincumbered. The greatest payment made to any of the masters of the 15 central schools is 14*l.* per annum, and in that sum, Mr. Gilly believes, is included his salary as catechist and reader in the church. In the small schools, from 20 to 25 francs is considered good pay for three or four months' superintendence. The school-rooms (of the small schools) are cheerless and uncomfortable, for the most part unglazed, with scarcely any desks or seats, and warmed by a stove, which distributes more smoke than heat; the largest of them, in which 55 pupils are sometimes taught, does not exceed sixteen feet square. Thickly strewn as is the path of learning every where with thorns, we recollect no spot under heaven in which the rampart erected against it is more prickly than in the valleys of Piedmont, if we may judge from the above account.—*British Critic.*

The Grammar School, κατ' ἐξοχὴν, as it is somewhat inappropriately called, *is held* in the neighborhood of San Margaritta. We say *held*, because there is not any fixed house for the scholars, who are taught, by permission, in the Presbytery of La Torre; and the master engages to pay rent both for his school-room and his own residence, and to teach Greek, Latin, and Divinity, for a stipend not exceeding 35*l.* a year, contributed by the Dutch. The school, at the time of Mr. Gilly's visit, consisted of twenty-two boys, whose ages varied from nine years to fifteen and a half, and his report of their progress, under disadvantages scarcely less than those which we have before mentioned as clogging the small schools, is highly favorable. Although not even a dictionary but such as may be lent by the master is at the command of any of the pupils, Mr. Gilly speaks of a boy only eleven and a half years old, who construed a passage in Virgil turned to at random, and answered the mythological and grammatical questions arising out of it, with very gratifying accuracy.—*Ibid.*

IN SPAIN.

IN the Madrid Gazette, of the 22d of February, there is an article on public education, with several statistical tables, showing the number of students attending the universities and colleges in 1831, as well as the number of children educated at the primary schools. The universities are thirteen—Salamanca, Valladolid, Alcala, Valencia, Granada, Seville, Zaragoza, Santiago, Cervera, Ovieda, Huesca, Toledo, and Onate; and the total number of students, according to the examination tables, appears to have been—in arts, 4,207; in divinity, 930; in civil law, 3,552; in common law, 546; in medicine, 629: together, 9,864. In fifty-six seminaries, or colleges, where the higher branches of education and divinity are taught, there were 6,056 general students, and 2,395 students in divinity: together, 8,351. There are, beside these, eight colleges for general education, and several others under the superintendence of the fathers of the Escuelaspias. In the eight colleges for general education, there were 251 students in arts, 302 in Latin, 683 children receiving primary education: together, 1,236. In the colleges of the Escuelaspias, there were 158 students in arts, 4,831 in Latin, 10,946 children receiving primary education: together, 15,935. Beside these, there are 774 Latin schools, with 26,275 pupils; 9,558 boys' schools, with 356,520 scholars; and 3,070 girls' schools, with 119,202 scholars: in all, 13,402 schools, with 551,997 children. From these tables we ascertain that there were in 1831, in Spain, 10,672 students in arts, or philosophy, in the universities, seminaries, and colleges; 3,225 students in divinity, in universities, seminaries, and colleges; 3,552 students in civil law, in the universities; 546 students in canon law, in the universities; 31,409 students of Latin, in colleges and Latin schools; 368,149 boys receiving primary education, in colleges, or primary schools; 119,262 girls receiving primary education in the primary schools: total, 557,283. In this summary, the students in the medical and surgical colleges are not included, nor the immense number of girls who are receiving their education in the convents.

N. Y. Atlas. *London Athenæum.*

RELIGIOUS EDUCATION.

Extract of a Letter from a Layman.

I SHOULD do violence to my feelings if I were to deny myself the pleasure of expressing to you the satisfaction I felt on reading your address; (1) not, of course, on account of the melancholy picture which you give of the state of the Church, and the lukewarmness so prevalent among the male part of every congregation, and the total indifference if not disgust, which the young men generally entertain for "the things that are GOD'S;" but because you have dwelt with considerable force and emphasis on one of the principal causes connected with this subject, and have recommended an expedient for removing the evil without which all others may and will be attempted in vain. You at once perceive that I allude to your plan of "*parochial schools for the young of the congregation*" connected with our churches, wherever it is in any way practicable. This is a subject on which I have felt a deep interest. It has occupied much of my thoughts for some years past, and I have considered it as such an important aid in the education of my sons, that I have always said that I would give double the sum for the support of a pastor who would take upon himself the superintending care* of a school, beside paying him well for the additional duties which would devolve on him. This plan will afford the most efficient aid parents can possibly have for the moral instruction of their sons, without which all other instruction proves to be, in innumerable instances, even worse than worthless. If that tender age is suffered to pass without receiving impressions favorable to religion and morality,—or if, as is too often the case, when placed under the care and instruction of persons who have themselves no regard or respect for either, they receive impressions of a directly contrary nature, preaching to them when they are grown up and confirmed in their opinions and errors will be altogether in vain. More good can be done by *a proper system of religious instruction incorporated with the education of boys, than by preaching to men;* without this aid, which the clergy have it in their power to render, the most anxious efforts of parents have been unavaling, and their fondest hopes disappointed.

(*Charleston*) *Gospel Messenger.*

WHOSE FAULT IS IT?

MEN bring up their children without thought of GOD, without joining with them in prayer, without inculcating on them the study of GOD'S Word, by precept and example. They do not inquire into the religious character of their sons' instructer, and then they complain when these unhappy children destroy body and soul by a course of sin, and accuse every body and every thing but themselves.—*British Magazine.*

PARISH RECORD.

ST. PETER'S CHURCH, SALEM.

THE Proprietors of St. Peter's Church, in this town, have appointed a committee to superintend the erection of a new stone church on the site of the old one. The old edifice about to be taken down, was erected in the year 1733, one hundred years ago. The bell, which is now in use, has engraved upon it the following: "Snt. Peter's, in Salem, New England, A. R. 1740." Between the letters A. R. is the figure of a bell surmounted by a crown. It has been supposed by some that the bell was a present from Queen Anne,—but this must be an error, as she died in August, 1714—twenty-six years prior to the date upon the bell.

We have received from a friend the following account of the ministers, &c. of this Church, from its establishment to the present time, which will be found interesting.

Among those who came to Salem in the second embarkation in 1629, were Messrs. Samuel and John Brown, the one a lawyer the other a merchant; both men of wealth, and recognized among the first patentees. To the exertions of these gentlemen, the Episcopal Church in this town owes its first establishment; in 1733 the congregation had increased to a large and respectable society, and the present church was erected upon land given by Philip English, Esq.

The first minister of St. Peter's Church was the Rev. Charles Brockwell, A. M. This gentleman was educated at St. Catharine's Hall, Cambridge, and left England for this country, May 11, 1737, having been appointed Missionary to St. Andrew's Church, Scituate, Mass., but finding neither the place nor the people to answer his expectations, he accepted an invitation from the Church in Salem, and united with them in a petition to the Society for Propagating the Gospel in Foreign Parts to sanction his removal. He entered on his official duties at Salem, Oct. 8, 1738, and May 9, 1739, was the first appointed missionary. In a letter to the Society in England, soon after this period, the wardens and vestry of the Church expressed the highest satisfaction at the appointment of Mr. Brockwell, and spoke of him in the warmest terms of approbation.

The Society, in return, forwarded a large number of the Book of Common Prayer, and Tracts, for gratuitous distribution, and also furnished books for a parochial library. The indefatigable exertions of this venerable Society in the service of religion, deserves the warmest praise of every Christian, and demands the gratitude of every Churchman in America. It commenced its operations in the first year of the last century, with special reference to the American colonies, and its disinterested efforts in futhering the cause of primitive Christianity, by the support of missionaries, catechists and schoolmasters, were continued without interruption, through a period of more than 70 years, until the war of the revolution drove its missionaries from the field of their spiritual labors, and prostrated in the dust all the hopes of the Church of England in America. Beside the Christian liberality in the support of missionaries, &c., the Society annually expanded a considerable sum in the purchase of books for distribution, and for the establishment of parochial libaries for the benefit of the clergy. From its foundation to the year 1728, the Society fowarded to the colonies more than 8000 volumes of religious books, and caused to be distributed by the missionaries upward of 100,000 tracts of devotion and instruction. Some of the books sent by the Society to St. Peter's Church, still remain in the hands of the present Rector.—*Salem Register.*

MISSIONS.

DOMESTIC.

GREEN BAY.

From letters of the Rev. Mr. Cadle, Superintendent of the Green Bay Mission establishment.

"*January* 28, 1833.—I deeply regret to report the death of one of the mission children, named Jacques Ecuyer. He was baptized by me on the 5th of December last, when his illness had awakened apprehensions of an immediately fatal issue. His disease was pulmonary; and, after a little more than three months' continuance, it terminated in death on the 24th inst. He had all the aids which the best medical skill, together with nursing care, could afford. He was aged six years and eleven months. He was buried on the 26th inst., (in the mission burying ground,) on which occasion I preached.

"I have, in addition, attended two funerals in this settlement, at one of which I also preached.

"On the afternoon of the 27th inst., I preached at Navarino.

"The following is the substance of my reply to a letter from Mr. R. of the Prairie des Chiens. I wrote it under the apprehension, that in the present circumstances of the mission, the Committee would not approve of such an enlargement of the boarding-school as I might be disposed to make; but if the children referred to can be admitted, I hope that instructions to that effect will be given as soon as possible.

"'*Green Bay, Jan.* 18, 1833.

"'I feel greatly indebted to you for your readiness to take trouble in inducing children at so great a distance, to become connected with the school at present under my care. If I consulted only my own feelings, I would reply to what you wrote, with regard to several boys in the Sioux country, that they would be willingly received, if not of too advanced an age; but as I am in expectation of leaving this mission school shortly, it would perhaps be most prudent for the children referred to, not to proceed to Green Bay, until you hear further from me, or from the person who may succeed me, to whom I will express my wishes on this subject.'

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* We understand the writer to mean, that the parish minister should be, not the teacher, (for his duties in the office of his "vows" will not admit of such a diversion of his time and cares,) but the President of the Board of Trustees, a very frequent visiter of the school, and the constant counsellor and director of the instructer or instructers.—*Gosp. Mess.*

(1) The Address of Bishop Bowen to the last Diocesan Convention of South-Carolina; reprinted in the 3d number of our present volume.—*Ed. Chn.*

"On the 22d instant, Mrs. Suydam became connected with the mission. I respectfully recommend that she receive such appointment as may be agreeable to her wishes."

"*February 4th.*—I concluded this day ascertaining the amount of property on hand Jan. 1, and find it to be $3,750 80½: merchandise purchased and received from Oct. 1st last, to Jan. 1, $1,613 01½: merchandise expended during that time, $1,298 94½."

"*February 14th.*—In a separate package I have exhibited the value of mission property on hand January 1st, 1833, as distinguished from buildings, and described as 'merchandise.'

Its amount was - - - - - - -	$3,750 80½
The value of mission property, exclusive of merchandise, is - - - - - -	9,697 11
	$13,447 91½

"This mission has been an expensive one; but when this subject is considered as it ought to be, it will be remembered that there is a large amount of property on hand, and within about six thousand dollars of the sums expended under my superintendence, to January 1st last; and that great good has been effected by the instrumentality of the large schools established by the General Missionary Society at this place.

"I now proceed to lay before the Committee, the calculation respecting the value of missionary property, exclusively of merchandise. All the following items have been reported at different times, but it is proper to present them at a single view:

MISSION PROPERTY AT GREEN BAY, EXCLUSIVELY OF MERCHANDISE.

Mission Buildings erected in 1830.

Value of mission house, 40 feet by 30 feet, two stories high, with an attached back building of 30 feet by 18 feet, one and a half stories high, and of a school house of 30 feet by 20 feet, one story high; including drain, out-houses, well, and scuttle work, - -	$3,490 70
Mission Buildings erected in 1831, 1832.	
Value of barn and shed, former 40 feet by 30 feet, latter 30 feet by 20 feet,	400 00
Value of baking and washing house, 30 feet by 20 feet, one story high, according to contract, including some appurtenances for baking and washing, $393 50: two extra windows, $5 00; crane $0 81, - - - - -	399 31
Value of mission house, 50 feet by 30 feet, two stories high, with an attached back building, 80 [*qu.* 30?] feet by 20 feet, two stories high, including piazza and washing room at its end,	4,400 00
Cost of making drain, - - - - -	39 07
Cost of new well, and work applied to old one, together with out-houses, - - - -	84 86
Value of second school-house of 30 feet by 20 feet, - - - - - - -	321 67
Value of about 136 acres of lot No. 18, quit claimed by Mr. Porlier, - - - -	400 00
Value of 75 rods board fence, and 6 gates, -	125 50
Value of fence of Mission Building ground, -	36 00
Value of mission property, not including 'merchandise,' - - - - - - -	$9,697 11

"May I be permitted to recommend to the Committee that no additional buildings be erected, and that the maintenance of the school be the sole object of study."

"*March 4th.*—On Ash-Wednesday, there was morning service in the mission school-house, on the 1st inst.; I preached at Navarino on the afternoon of February 24th, and March 3d.

"There are at present on the list of boarders, the names of 18 Oneida children. All these children have been received on application by their parents."

The following is an extract from a commmunication of one of the ladies connected with the Green Bay establishment, to the Superintendent of the Female Sunday School of St. James' Church, in this city.

"*February 5th*, 1833.—Your letter, enclosing one for the children of the Mission, would not have remained so long unanswered, had it been in my power to reply to it before. The children were very much gratified at the receipt of their letter; it will, I trust, stimulate them to further exertion when they know there are those, who, though so far distant, take an interest in their improvement and welfare. Enclosed is an answer from them;—it being the production of children, and of those who, till lately, were unacquainted with the English language, will, I hope, be a sufficient apology for its deficiencies.

"I feel myself much indebted to you for your good wishes. We have, after much trouble, collected a school, and have now one hundred and fifteen children residing in the house. Their improvement in their studies is as great as could be reasonably expected; but the cares attending such an establishment, none can form an idea of but those who have been engaged in it.

"Will you, dear madam, present the grateful acknowledgments of the children of this Mission to those of the Sunday School of St. James' Church, for their kind donation?"

The letter from the girls of the Green Bay Mission School, alluded to in the foregoing communication.

"*Green Bay, Jan.* 13, 1833.

"*Dear Children,*—You will please accept our sincere thanks for the interest you have taken in our welfare. We could not have thought that children, who have never seen us, would have been so very kind to us. We hope we shall improve our time so as not to discourage those who have done so much for us. We were indeed very ignorant before we came to this Mission; none of us could read or write; now most of us are able to read our Bibles; and you will see at the close of this letter, how many of us can write our names. Twelve of us study geography, grammar, and arithmetic. We also learn to knit and sew; several of us have cut and made frocks for the little girls; we also learn to do many other things which we should never have learned but for the kindness of those who have established this mission school. We are very happy here; we love our teachers very much; we hope they will never be sorry that they left their homes and friends to come and live with us, and instruct us. We pray GOD, who has put it into the hearts of so many to take so much interest in us, to bless you and reward you for your goodness. With sincere gratitude and respect, we subscribe ourselves your affectionate friends."

Missionary Record.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE present week will form an important era in the history of this institution. The meeting of the Board of Directors, which was held on Tuesday, Wednesday, and Thursday, has been attended with an unusual degree of interest, and resulted in measures of the most important character. An impulse has been given to the missionary zeal of our Church, which will, we trust, be soon felt in its remotest borders.

The Sermon before the Board of Directors was preached on Tuesday evening, in St. Stephen's Church, by the Rev. Dr. WYATT, of Baltimore. It was from Acts xviii. 17. "And Gallio cared for none of those things." The subject was the duty of our Church to aid in extending the Gospel throughout the world, and the censurable indifference of many of its members to the performance of this duty.

The missionary meeting on Wednesday evening was one of the most interesting which we have ever had the pleasure to attend. The weather was unfavorable, and yet the church was well filled, and by a congregation who appeared to be deeply interested in the exercises. The speakers brought to the cause which they advocated a weight of influence and a degree of zeal and ability which could not fail to stimulate the zealous, to rouse the lukewarm, and to win over, if possible, the opponents of Missions.

The chair, in the absence of the President, was taken by the Right Rev. H. U. Onderdonk who opened the meeting by prayer. Bishop White attended subsequently, and presided during the remainder of the evening.

An abstract of the report of the Board of Directors was then read by the Secretary, the particulars of which we cannot now notice, and which we the less regret as it will be published in due time. The nett amount of receipts for the last year was stated to be nearly $20,000, being an excess of more than $3,000 over the receipts of the year preceding.

The first resolution adopted was proposed by the Rev. THEODORE EDSON, of Lowell, and was as follows:

"*Resolved*, That while a review of the past operations of the Society affords gratifying evidence of the growing interest which is felt among Christians for the spread of the Gospel, a prospect of the field which lies before it, is well calculated to excite a much greater interest in the cause of missions than has ever yet been evinced, and to induce to more devoted and self-denying labor."

The following resolution was adopted on motion of the Rev. J. P. K. Henshaw, D D., of Baltimore:

"*Resolved*, That the command of the Lord JESUS CHRIST, addressed to his Church, 'Go teach all nations,' imposes an obligation upon the Church to sustain by their prayers, their efforts, and their pecuniary contributions, the Domestic and Foreign Missionary Society in all the departments of its missionary operations."

The Rev. J. W. James, of this city, then moved the following, which was adopted:

"*Resolved*, That the calls made on the Domestic and Foreign Missionary Society from the north, from the south, and from the west, by members of our communion, in states recently risen and rapidly increasing in importance, impose upon the churches a solemn obligation to extend to them their fostering care."

On motion of the Rev. James Milnor, D. D., of New-York, it was

"*Resolved*, That the education of Indian children in the principles and duties of the Gospel of JESUS CHRIST, is a work well calculated to enlist the affections of all who by faith can anticipate the glorious results which may be expected to follow, and to secure the liberal patronage of Episcopalians for the Green Bay Mission."

The series of resolutions was concluded by the following, from the Rev. Wm. Jackson, of New-York:

"*Resolved*, That the missionary enterprise is peculiarly incumbent on the Protestant Episcopal Church; and in the opinion of this meeting it is the duty of our Society to prosecute the course of education and religious instruction which it has so successfully commenced in Greece."

We regret our inability, at present, to present a sketch of the remarks by which these resolutions were supported. We must pass on to the subject which occupied the attention of the meeting after their adoption, and which must be considered as the most important, perhaps, in the whole history of our missionary proceedings.

We refer to a report made by a committee to the Board of Directors, *on the expediency of extending the Society's operations*. This, with the accompanying resolutions, was unanimously adopted by the Board, and directed to be read to the meeting on Wednesday evening. This duty was performed by the Right Rev. Bishop Doane, who concluded the meeting by an appropriate and eloquent appeal in support of the course adopted by the Board. We shall say nothing at present of the important views presented in the body of the Report, but conclude our hasty notice with its concluding resolutions, the substance of which, as nearly as we can remember, is as follows:

1. *Resolved*, That twenty additional missionaries be employed by the Society, at the discretion of the Executive Committee, and with the consent of the respective ecclesiastical authorities, in the Dioceses of Maine, Michigan, Ohio, Kentucky, Tennessee, the South-western Diocese, and such other states and territories as are not organized into Dioceses.

2. *Resolved*, That it be recommended to the Executive Committee to send, as soon as suitable persons may offer, two missionaries to the colony of Liberia, on the coast of Africa.

3. *Resolved*, That a committee be appointed to inquire into the expediency of appointing missionaries to enter Africa from other quarters.

4. *Resolved*, That under a deep sense of the destitute condition of our own country and of Africa, it is the duty of the Church to sustain the Board of Directors in their determination to extend the operations of the Society.—*Episc. Ret.*

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. XI.

"The field is the world."

UNITED EFFORT.—NO. II.

WE have already shown that the advantages attendant upon "united effort" were truly great, and our readers must have already concluded that a mode of exertion which was absolutely necessary to the success of any great religious undertaking,—which could excite a high degree of interest in the public mind, and increase that interest,—which could give a moral and religious tone to public opinion, and increase the amount of exertion among Christians, *must* be a powerful means under GOD of promoting the spread of the Gospel of JESUS. But there is one benefit greater than all these, great as they are—the crowning glory of the whole. United effort moves the whole system of religious conduct; not by applying a power to every individual wheel of action, but by supplying a moving principle, a main spring of thought and feeling and effort which imparts motion to the whole, and retains it in its beautiful operation. *United effort increases personal piety.* Here, then, is a motive which, though supported by the others which we have mentioned, must be sufficient of itself,—which if it be found to have an actual existence, should prompt to the most zealous exertions in this great undertaking.

Man is a selfish being. His motives of action are either selfish, having entire reference to his own gratification, or else they are mere instinctive impulses, having no reference to his own happiness or that of others. There are some redeeming exceptions to this general rule, yet if we take the great principles of action that are producing the greatest amount of effort, and originating all the schemes of honor and wealth that distract the attention of mankind, we shall find them far, very far, from being disinterested. Throughout the whole system of earthly devices, we may recognise a principle which is at direct variance with the precepts of the Gospel, for the Gospel says, "Thou shalt love thy neighbor AS thyself"—while the world says, "Thou shalt love thy neighbor MUCH LESS than thyself." The world is all selfishness—the Gospel is all benevolence. It is not strange then that a principle which is developed so frequently and so powerfully in human conduct, should manifest itself in the conduct of the Christian, and cling to him with all the obstinacy of inbred corruption. Accordingly, some of the severest conflicts of the good man's life are his conflicts with the remaining selfishness of his heart. It intrudes upon his holiest motives, and stands at the fountain springs of his conduct to poison the waters that flow therefrom. But not only does selfishness discover itself in the concerns of life, there is also a *religious selfishness* productive of the greatest evils.

It is a selfishness which narrows down the sympathies of a pious heart to its own hopes and fears and interests. It occupies the attention with the eternal destiny of an individual—it stands by the side of the good man in the form of an angel of light, and chains down his gaze continually to the workings of his own bosom. In a word, then, selfishness enters into the very constitution of man. There must be therefore some powerful impulse imparted to counteract this tendency of our corrupt nature. Some powerful arm must be put forth to break up this whole mass of hard heartedness, and form out of its shapeless and stubborn materials those pillars of delicate beauty and massive strength which may support the temple of our GOD. Now what means is more powerful than a participation in those efforts of Christian benevolence whose very scope and tendency and bearing are at open variance with the natural selfishness of man? Every effort that is made—every prayer that is offered up—goes to weaken this bias of our nature. The spirit of benevolence stands by the side of the believer as she is, in truth, an angel of light, and withdraws that attention which before had been fixed upon a single point in GOD's creation, to the unmeasured, the almost immeasurable field of human destitution and misery. Such is the constitution of the mind of a benevolent man, that there is an easy transition from the possession of good, to the desire that others may participate in it; and the Christian who has been truly changed by grace, must feel some desires for the salvation of others; he only needs some object to draw forth his slumbering affections, to fan his desires into zealous exertions. He has within him the materials of a benevolent man, and those materials may be readily moulded into a form of surpassing loveliness. He will indeed have to struggle with the depravity of his nature, and he will sometimes find that actions, which he supposed had been prompted by the purest benevolence, partake much more largely of the spirit of selfishness. But the cause is a good one,—it will finally prevail.

Perhaps there are some among our readers who can remember the time when the claims of a perishing world were first presented fairly before them. What a field of thought, and feeling, and action, then opened to their view—it seemed almost like a new creation. They can now look back upon their past lives and witness the influence of improper motives upon the holiest undertakings. Yet upon the whole, the work has been steadily progressing—their love for their fellow-beings has been gradually growing stronger and stronger. But not only does united effort promote love for our neighbor, *it also promotes our love for GOD, our zeal for His glory.* It goes far toward the fulfilling of the law. It will at once occur to our readers that the remarks which we have before made on the influence of selfishness upon the religious character will be equally applicable in this place. If it be destructive of our love for the souls of men, it is no less so of our zeal for the glory of GOD. It is one thing to be deeply anxious for our own eternal welfare—it is another to be anxious for the promotion of the glory of our GOD. In fact there are many sincere Christians whose minds have never been drawn forth in earnest desires for the promotion of the welfare of our Redeemer's kingdom. Inconsistent as it may seem, they have enlisted themselves as soldiers of the cross—they have begun to fight the battles of their Saviour—and yet they have scarce a thought of the success—the final triumph of this glorious work. This may in a measure be accounted for by the existence of distressing doubts of our own salvation; but we feel assured that it is also to a very considerable extent the result of inactivity in one great cause, and we sincerely believe that a hearty co-operation in the labors of Christian love would make us all happier and better Christians. The desire for the glory of GOD is even more destructive of selfish principles, than that for the welfare of our fellow-men. There is in it more of expansiveness and disinterestedness—more of holiness and heaven. He in whose bosom it is burning brightly has imbibed much of the spirit of a Paul—much of the spirit of his blessed LORD and Master. He has something in common with the angels of GOD—his heart is already vibrating in union with the hallelujahs of heaven. Now the very act of laboring in the cause of religion will go far toward the production of such a spirit. It is almost impossible for a sincere Christian to give his wealth and talents and influence to a work like this, without becoming deeply interested in its welfare. He who has bestowed his heart and soul and strength here, has laid up his treasure in heaven. He is living not only out of the world, but out of his own heart—not for himself, but for GOD.

Here then are the results of the principle of united effort—love to GOD and love to man. This is not the place to follow them out into their minuter dependencies. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS. It were indeed a delightful task to dwell for a moment or two upon the more delicate touches of this magnificent painting—to pass from the great expressions of character and feeling, to the minute shades of thought and sentiment. We would gladly trace the influence of principles like these upon motives and actions—we would follow them to the duties of the closet and the fireside, but we forbear: we leave to our readers a work which cannot but be grateful. But we must be permitted to pause for awhile to contemplate the Christian world acting under the influence of these two great motives—living for the good of man and the glory of ALMIGHTY GOD. Whose mind is comprehensive enough to take in the full grandeur of a scene like this, as it comes in the visions of the future before the eye of faith? Who can tell of the glory of a day such as this? Think for a moment of the hosts of Christendom coming up to the battle with a single heart, and voice, and tread. Think of the unison of feeling and opinion. Think of the onset—the victory—the triumphal shout. "The kingdoms of this world have become the kingdoms of our LORD and of his CHRIST," and he shall reign for ever and ever. Is it not now within the power of each one of us to do much for the promotion of these glorious results? Does not the heart itself prompt us to united labors in one common cause? Has not the Episcopal Church in the United States great resources, and will she not employ those resources in the most efficient manner? Is not each one of us satisfied that the course we have pointed out is the best course that has been pursued—the only successful course that can be pursued? Then the way of duty is plain—let us put forth our *individual* energies in this cause and we shall live to see the glory of our beloved Zion. Let us carry this cause to our closets—let us implore upon it the guidance and blessing of our own GOD and the GOD of our fathers, and we shall soon realize the fulfilment of the words of the holy Psalmist—for "GOD, even our own GOD, shall give us his blessing."

Z.

For the Churchman.

OUR SUNDAY SCHOOL UNION.

MR. EDITOR,—Since no one of your correspondents appears as the advocate of the General Episcopal Sunday School Union, I am tempted to say a few words in its behalf; not so much in the hope of advancing any thing new, as that these lines may catch the attention, and serve as a memento to awaken the memory, of some more powerful friend, whose exertions may elicit from Churchmen and philanthropists the aid such a noble institution most justly claims. Although of recent formation, and circumscribed in its operations by the limited supply of fiscal resources, yet it has effected much in bringing before the community books suitable for the religious instruction of the young, and in introducing a system of organized Sunday School effort.

The popular sentiment of late manifested in favor of extending to the rising generation the inestimable benefits of gratuitous religious instruction, is a proof that cogent arguments have been circulated far and wide: yet this does not supersede the necessity for the friends of the cause continuing their praiseworthy exertions. Much more remains to be done, not only in establishing new schools, but in controlling those already formed. Unless they are taken under the fostering care of some general institution, there must be great danger lest they err from "the old paths," and forsake the doctrines and institutions of our venerable Church; since the rapid accumulation of new books, which will not stand the touch-stone of truth, throws out a glittering enticement to those unacquainted with their contents, and whose want of time, or of necessary information, may prevent a scrutinizing examination, and lead to their adoption as the channels through which the young and unsuspecting children of our country receive their supplies of mental food.

The press teems with numerous productions, sent forth in a cheap form, under a high sounding title page, with the merits of which, to say the least, those having charge of public education cannot be fully acquainted. They are as liable to put these into the hands of the young, as those which have been duly examined and found in every respect to agree with the correct standards of religious truth. The deleterious poison of false doctrine may thus be unknowingly insinuated into the minds of the rising hope of our country and Church, and finally produce the most disastrous results.

One of the objects embraced in the design of the Union is to remedy this difficulty. It provides and publishes works that are sanctioned by the proper authorities of the Church, which are in every respect suitable for the age and capacity of children, and which inculcate sentiments in full accordance with the word of GOD. Did it do no more than thus act as the conservator of the religious instruction disseminated among the young, it would be entitled to our warmest prayers;—its founders and friends would have done sufficient to merit the thanks of posterity for successive ages.

The advantages of such an institution are infinitely superior to those afforded by private plans of benevolence. From a central source it diffuses the rays of heavenly light through every portion of our extensive country. It acquires the confidence of all. It circulates information in parts which otherwise would have remained in pristine darkness. It brings the different schools into connexion with each other, and by the interchange of sentiment tends to strengthen the bond of union between the different portions of our Church. The children will be taught the same doctrines, from the same books, according to the same general plan. The responsive strains of devotion will rise from their lips guided by the same formularies.

To the General Episcopal Union, the arduous task of bestowing a general supervision over her children, and forming their religious sentiments, has been committed by the members of the highest ecclesiastical council of the Church. In assuming the responsibility, it has calculated on the co-operation of all friends of the cause, and without their assistance it will be vain to expect success in the undertaking at all commensurate with the magnitude of the work.

The Union requires a considerable amount of capital, to enable it to carry into execution its plans. To the friends of religion it looks for the means of stereotyping and printing books, and for extending the circulation of those already published. The capital thus invested will be yielding a rich interest of good long after the original donors have slept in dust. Through all succeeding time it will continue to send forth its perennial increase. Succeeding generations will arise rejoicing in the light shed on them through the institutions of their forefathers, and will hold their names in continual remembrance. The remotest posterity will feel the efforts in the moral influence exerted, by the diffusion of the light of truth. To those possessed of wealth, what investment of some small portion of their superfluous riches can be of more permanent advantage? The parting with a small portion would be no loss to themselves, while to the Church and her institutions it would be great gain. Their wealth would be placed in the way of doing more good to society, and thus indirectly to themselves, for it would call down blessings on their name for evermore.

J. A.

To the Editor of the Churchman.

REV. SIR,—In the account of the consecration of a Jewish synagogue contained in your last paper, it is stated that "the 'perpetual light' was handed to the Warden, who presenting it to the '*Cohanim*,' (descendants of Aaron,) it was by them placed in the receptacle appropriated for it." Allow me to ask of you, whether the "descendants of Aaron," can be identified at the present day? And, if this is alleged, What is the rule, or what are the marks or evidences, for identifying them? I have twice had conversation with respectable Israelites, in which they stated that their people regard the *name* Cohen as sufficient to show its bearer to be a priest of the Aaronical line, and the *name* Levi or Levy as marking a Levite; adding that there may be other priests and Levites who have lost those names. Now, the name Levi, occurs twice in the genealogy of our LORD, (Luke iii. 24, 29,) and both the individuals are there traced up to Juda, not to the first Levi; and the Jews will respect, I presume, that genealogical record, as a copy from their own: it shows that this name is not to be built upon as a proof of Levitical descent. St. Matthew had also the name of Levi, but I do not find that he was a Levite. On the other hand, the name Levi is not found, I believe, in any of the scriptural catalogues of the descendants of the son of Jacob who first bore that name.

I beg leave to repeat my request for further information on the subject.

SALEM.

For the Churchman.

CITY MISSION.—SECOND STATION.

ON Sunday evening, May 19, the friends of the City Mission attended at the large room No. 67 North-street, at present occupied as a Free Church. The evening service was conducted by the Rev. J. F. Schroeder; the Sermon was preached by the Missionary of the station, the Rev. Lot Jones; and a collection was made, in behalf of the City-Mission Society. The congregation evinced a lively interest in the occasion, by their prompt and audible responses, and united, with an unusual earnestness, in the chants, and in singing the first four verses of the 98th Psalm, and the admirable Missionary Hymn by Bishop Heber.

The Sermon was on the past progress and the future enlargement of the Redeemer's kingdom. It took a survey of the whole ground,—the field *is the world.* It breathed, throughout, the true spirit of missions, urging the imperious claims of the whole heathen world, but dwelling, with a peculiar emphasis, on the immediate and pressing calls of our brethren around us, in *our own country*, and *our own city*. The following extract is furnished, from the close of the Sermon.

"While your hearts glow with the flame of devotion, and your expansive benevolence loses sight of political or geographical boundaries; can you turn away from the needy supplicant at your own doors? I have said, and I rejoice in saying, and knowing, and feeling that *the field is the world.* I would not, if I could, retain a single dollar from the treasury by which the wants of *the Heathen* are to be supplied. Yet I cannot be insensible that there is a call for benevolent effort, loud and imperative as the voice of GOD, from one extreme to the other of *our own city.*

"Thousands and tens of thousands, without a sanctuary for their spiritual home, or a Christian pastor for their guide, are passing daily to the grave, and hastening to stand at the bar of GOD. Their blood, if they are left to perish, may be upon our heads. Shall we not evince our anxiety for their salvation, by offering them a free admission to all the privileges of the Gospel? If we love our brethren, whom we have not seen, and whom while life remains we may never see, how great, unceasing, and prayerful should be our solicitude for those in our vicinity who raise to us their imploring eyes? Can the Christian cast a cold and unfeeling look upon those who are strangers to his joys, on whose sensibilities the iron hand of penury is hardly pressing? Shall they be borne down to the dust and no effort be made to cheer their desponding hearts, and conduct them to THE SAVIOUR OF SINNERS? Did JESUS weep in view of human suffering, and spend his days for its alleviation; and can his disciples, enjoying the valuable blessings of religion, refuse to extend to their destitute brethren the same privileges? Some of them are bound to you by ties stronger than the common ties of brotherhood. They were nurtured in the bosom of the Church, and solemnly pledged themselves to the service of GOD at her altars; but misfortune's chilling blast, or solemn dispensations of Providence, blighted their prospects, depressed their spirits, and cast them friendless from the house of GOD. They have wandered for years, as sheep without a shepherd, with no human eye to pity, no kind and Christian hand to offer the necessary support and consolation.

"A minute recital of facts like these, of which I have the most conclusive evidence, and have felt the influence, would fill your hearts with sadness. But I forbear. Shall these sufferers of the household of faith have no place in your compassion? If you love them not, nor afford them relief, how dwelleth the love of CHRIST in you? Soon you will appear, with those for whom we plead, at his judgment-seat. Shall he be able to say, that you have contributed, in his name, according to your ability, for the destitute lambs of his fold? Will you cause those angels, who chanted his praises on "the morn of Zion's glory," to rejoice again in the transporting thought, that his kingdom is advancing, and that other precious souls are preparing to join the song of the redeemed? Cherish, then, with lively faith, as eternally sacred, the promise of JEHOVAH, *He that hath pity upon the poor lendeth unto the* LORD; *and that which he hath given will He pay him again.*"

The friends of the Mission have good reason to rejoice, in the blessings with which GOD has accompanied their exertions, at this second station, so recently established. The average number of the congregation is already more than two hundred, the number of communicants is thirty-five, and the station Sunday Schools number twenty-nine teachers, and between two and three hundred scholars on their register. There can be no doubt, that the speedy erection of the proposed *Church of the Epiphany*, is warranted, by every consideration that can animate the zeal or call forth the liberality of *sincere Christians* and *true Churchmen.*

X. S.

THE CHURCHMAN.

SATURDAY, MAY 25, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Whitsunday, 26, Ogdensburgh; Whitsun-Monday 27, Morristown; Thursday 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11, P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Da[illegible]ville Falls, P. M.

ERRATUM.—The annual meeting of the "Associate Alumni of the General Theological Seminary," will be held on the 26th of *June*, not *July*, as was erroneously advertised in the last number of our paper.

Editors who have copied that notice, are respectfully requested to re-insert it, thus corrected.

MISSIONS.—Under this head, our readers will find information of a very interesting character from Green Bay; and a gratifying account of the doings of the *Board of Directors* of our General Domestic and Foreign Missionary Society, from the Episcopal Recorder. A correspondent, speaking of the transactions there described, says: "We had a glorious meeting—the best feeling and the best spirit that I have yet seen. The report of the Committee on the extension of the Society's operations was declared by ———, an impartial judge, 'the most delightful and important document which the Church in this country has produced.' The public meeting was large, and the whole effect admirable." We were in hopes to be able to lay before them a circular from our Diocesan Missionary Society, which now stands in need of *prompt, energetic*, and *general* support; but as it has not been furnished, are compelled to postpone the subject. 'A great door and an effectual' is open before Churchmen; GOD grant that apathy and blind selfishness hinder not their occupation of the field!

WEST'S LITURGY.—(*Concluded from p.* 451.) The Apostles' Creed follows, with a rubric directing that it "shall be *sung or* said."

The Nicene Creed is omitted, and *the Athanasian* substituted as a discretionary alternate with the Apostles' Creed at any time; but made *obligatory* on "Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, St. Paul, and upon Trinity Sunday," (being the festivals on which it is required by the Church of England to "be *sung or* said." It is, however, softened down in no small degree; witness the two versions:

West's Prayer Book.	*Church of England P. Book.*
Whosoever will be *sound* [sic.] in the Christian religion, above all things it is necessary that he hold the Scriptural Faith:	Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.
	Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly:
And the Scriptural Faith is this: That, &c.	And the Catholic Faith is this: That, &c.

and further on,

He therefore that will be saved: should thus think of the Trinity.	He therefore that will be saved: must thus think of the Trinity.

and, at the end, the following clause is omitted:

"This is the Catholic Faith: which except a man believe faithfully he cannot be saved."

After the Creed, the Versicles are given after the English Prayer Book, not even excepting the repetition of the Lord's Prayer, and the prayer for the King, awkwardly as the latter assorts with a subsequent portion of the service.

The rubric concerning the Collect for the day, &c. is made up from the American and English books.

The Collect for Grace (in which the English book is followed in its verbal differences from ours) concludes the Morning Service, the Litany immediately following in the book; not, however, to the exclusion of the rubric which stands after the Collect for Grace in the English book; *viz.* that in "choirs and places where they sing, here followeth the Anthem."

The Litany agrees partly with our book, partly with the English; retaining 'From fornication and all other deadly sin,' instead of 'From all inordinate and sinful affections,' in the fourth supplication; but adopting 'prosperity' in lieu of 'wealth' in the ninth: retaining all the intercessions (four in number) for the King and royal family, and yet inserting the single substitute provided by our book; retaining also the intercession for the 'Lords in Council and Nobility,' but omitting that for 'the Magistrates,' as already incorporated in ours for 'all Christian Rulers *and Magistrates*;' retaining 'love and *dread*,' (for which we have 'love and *fear*,') in the 6th intercession of our book; retaining 'all women laboring of child' in the 11th intercession, but omitting the discretionary clause and rubric concerning it, of the English book: and inserting our rubric making the omission of the lesser Litany discretionary with the minister. There are sundry other minute variations, but we have already been too particular.

The Litany, instead of closing, as in the English book, with the prayer of St. Chrysostom, and the apostolic invocation, immediately after the prayer, 'We humbly beseech thee,' &c., contains, 1st, a Prayer for the King; 2d, another for the Royal Family; (both taken from the English Prayer Book, but from the Morning Service, where it is expressly provided that they need *not* be used when the Litany is read;) 3d, a 'prayer for the Lord Lieutenant, to be used in Ireland only,' taken, we suppose, from the Irish Prayer Book; 4th, a '*Prayer for the President of the United States of America*, to be used only in that country, instead of those peculiar to the British Dominions,' taken from our book; (the direction, it will be observed, cannot affect the versicles in which 'the King' is prayed for, nor the intercessions in the Litany made for him, the royal family, and the nobility, neither of which are discretionary; so that, cosmopolitan as Mr. West has tried to make his liturgy, it binds us good citizens of this republic to pray for 'William, our most gracious King and governor,' 'Adelaide, our gracious Queen,' &c.;—it is, indeed, laughable to see how the Reformer, in his anxiety to do enough for the civil powers, brings kings, lieutenants, presidents, &c., into one strange jumble!) 5th, the Prayer for the Clergy; 6th, 'a Collect or Prayer for all Conditions of Men, *to be used at such times when the Litany is not appointed* to be said,' (and given as *part of the Litany*, be it observed! and again, in the Evening Service, repeated *with the same title*, though the Litany is *never* appointed to be read in the afternoon!) with the discretionary clause "[especially those for whom our prayers are desired]," and the adjoined rubric, of the English Book; though special prayers for persons desiring them, (which the English book has not, and provides for by this clause) are given among Mr. West's 'Occasional Prayers:' 7th, the General Thanksgiving, with the like discretionary clause an rubric, though rendered equally unnecessary by special forms of thanksgiving adopted from our book; 8th, the Prayer of St. Chrysostom, with the new title 'Concluding Prayer;' and 9th, as a *real* concluding prayer, the apostolic invocation. The whole farrago is wound up with the following beautiful specimen of accurate and definite legislation:

> N. B. Any minister of this Church may, at his discretion, officiate in other places of worship, for which he may receive permission or invitation, if the service can be done consistently with other duty; provided he preach no other doctrine than what he has already subscribed, and that, at *least*, the following portions from the regular service of the Church, be introductory to the sermon or discourse, on that and other extraordinary occasions: viz.—*One or more of the introductory sentences,—the exhortation,—the confession,—the collect after the absolution—one chapter from the canonical Scriptures,—the prayer for all conditions of men,—the general thanksgiving,—and the concluding prayer of the morning and evening service.*
>
> Note also, that the minister may use extemporary prayer before and after the sermon, if judged better, but the *Lord's Prayer, before*, and the *Benediction*, or, *the grace of our Lord* Jesus Christ, *&c. after*, are on no account to be *omitted*.

We have gone into the examination of this portion of West's book at greater length than its intrinsic importance would justify, wishing to show what may be expected from the attempts of would-be-reformers to improve our tried and settled services, and believing that the statements of differences between our Prayer Book and that of the Church of England for which it has given occasion, may be new and not uninteresting to a majority of our readers. It is observable, that although the length of our service is one of the most fruitful topics of complaint among the few who do complain of it, this proffered improvement exceeds it in length by nearly one third: and that, although its repetitions afford another ground of fault-finding, those of this new version are almost twice as many.

The offices for the Holy Communion, for Baptism, for Confirmation, and for the Ordination of Bishops, Priests, and Deacons, have all been mangled by the same rash and slovenly hand: but we feel little disposed to uncover the ghastly wounds it has inflicted. At some other opportunity we shall copy, as rare specimens of ecclesiastical autocracy, the articles and canons of this self-constituted church-renovator, and then dismiss his book and him, we hope for ever.

A SPECIMEN OF CONTROVERSIAL STYLE; the last of the kind with which we shall trouble or amuse our readers.

> *The Churchman.*—An Episcopal paper of inferior size and pretensions, under this title, published in the city of New-York, has been much offended at a small item of intelligence which we lately copied from an English paper, respecting the gorgeous baptism of the infant Duke of Buccleugh. The Christian Index pointed to the fact merely to exhibit its absurdity. No other comment was made, than the simple question annexed to the notice, "*Is this Christian baptism?*" A caption was also added, expressive of the predilection of the English for such things. It was of course an oversight in the Index, that he did not foresee how great offence would be given to the Churchman, who seems to have taken the English Church and nation under his protection.
>
> Considering that the Churchman is responsible for the Church of England as well as that of America, it was the extreme of temerity in the Index, to throw an offensive paragraph in his way. For this offence it seems doubtful whether there can be any forgiveness; but should there be a little flesh remaining in the heart of a *high Churchman*, and should he be induced to spare an offender, whom his "*laziness*" could hardly prompt him to chastise, such indulgence might gain him as much credit, as that which he is likely to achieve by his puerile attempts to display a little brief authority. It is obvious, from the manner in which the Churchman flinches, that the Index laid his finger upon a sore place. There was salt in the application, and the *galled horse doth wince*. The Episcopal Church, as a body of men, are exceedingly worthy of regard—pity it is that upstarts and dandies should so misrepresent them.—*Christian Index.*

This is hardly to be matched, even from Featly! The style is unapproachable—the argument *unanswerable*.

WHO DO THE WORK?—A correspondent of the British Magazine, urging the importance of attention to a certain topic, excuses himself from writing on it, for want of time.—"Let him be assured," says Mr. Rose, (and who, that knows his multifarious performances, can doubt his perfect competence to speak from experience?) "Let him be assured that *the really busy are the only persons from whom good in the way of work is got.* If, therefore, he is very much employed, he is the very person to write a good paper on the subject; and it is hoped that he will have the kindness to do so without delay, as the occasion is pressing."

GREEN BAY. We would solicit the attention it so well deserves for the following manly and free-hearted letter, sent us for publication by the General Agent of the Domestic and Foreign Missionary Society. It cannot be necessary that we should say a syllable to enforce its views and proposition. We would, however, remind the reader that Mr. Cadle's statement in another column, shows how prudently the expenditures at Green Bay have been made, and that there is little prospect of their future increase beyond the stated cost of supporting the mission, as the missionary recommends "that no additional buildings be erected."

> REV. AND DEAR SIR,—Every thing connected with the history and conduct of Bishop White, is a subject of great interest to the Church in this country: and is so regarded. Among a thousand other things, the fact that, after having laid the foundation-stone of our structure, (humanly speaking,) and borne us along for more than half a century by his great wisdom, prudence, and industry, to our present flourishing condition, through periods of great trial, difficulty and discouragement; he should be found at his advanced age, and in his station, (which it might be supposed should exempt him from such a burden,) pledging his private credit for the support of the missionary institution of the Church, is to my mind a beautiful evidence of his untiring devotedness to her interests; and presents, I conceive, a favorable opportunity of calling forth an expression of the gratitude of her members toward him, and in a manner that cannot but be acceptable, because promotive of that great object for which he has evinced such regard.
>
> I therefore suggest the propriety of your calling on the lay members of the Church, to raise at once an amount adequate to the special purpose of relieving the Society, and preventing the recurrence of a like act. *Four thousand dollars*, I understand, is the amount involved, and surely there can be found FORTY men in the Church who will combine to glorify GOD, by contributing to his service; and to honor their venerable Bishop by making him the instrument in so good a cause.
>
> If such a measure should be considered unexceptionable and proper, I will cheerfully and thankfully make one of the number, and under the express understanding that it is to be in addition to the ordinary and regular contributions to the Society.
>
> I am, very respectfully, dear Sir,
> Your friend and servant,
> ED. NEWTON.
>
> Rev. GEORGE BOYD, *Gen. Agent*
> *of the D. and F. Miss. Soc.*

WANT OF CLERGY.—Statements have already appeared in our columns, abundantly sufficient to convince any one open to conviction, that there is a most pressing want of clerical services, of the right stamp, in every part of our Church, and on all our borders. It is within our knowledge that candidates for orders, and students in our Seminaries, have situations pressed upon their acceptance with the utmost urgency, months before they are ready for ordination, and almost every day brings us intelligence, direct or indirect, of portions of our LORD's vineyard running waste for want of cultivation. The following paragraph furnishes a remarkable instance of the slowness and precariousness of supply for even well established parishes; and points out the *only* means of remedying the crying evil. Auburn, let it not be forgotten, has had the advantage of an extensively acquainted, influential clerical friend at hand, to cater for its wants. If, notwithstanding, it has failed to procure a pastor, what are the prospects of the many parishes left to themselves, and ignorant alike of the probable sources of supply, and of the mode of application—nay, perhaps, too often careless and tardy in their measures to procure the needed pastoral services?

> *Another Essay to do Good.*—The small congregation at Le Roy, as will be seen in another column, is setting another good example. In the present great want of clergy, the incessant calls for services, especially in our new settlements, and amidst a thriving population, it would seem to become every friend of our Communion to put forth an effort, even though it should not exceed a penny a week. We know some are skeptical on the subject of a want of clergy; but we cannot help adverting to facts every now and then, which to us country folks seem very strong. It is now two months since the parish of St. Peter's Church, in this village, became vacant by the resignation of the late incumbent. Though he is still here, he has been too unwell to officiate since Easter Sunday, and though the fact was early published in many papers, and though efforts have been made to draw clergymen this way, not one has yet officiated here in the time first named. Add to this the circumstance, that if the Editor of the Messenger were in sufficient health to perform the service and preach, he has constant solicitations to visit small destitute parishes, and various neighborhoods where the Church has not been organized. We ask—Do not such facts show a want of active clergymen? And again we ask—How is this want to be supplied, while the ardent pursuit of wealth and power prevents those who have the means from engaging in the *humble*, and, as relates to worldly riches, *unpromising* labors of the sacred office? Let three or four hundred congregations follow the example proposed at Le Roy, and in due proportion to their strength, and in four years the questions we have asked will be answered in the lengthened cords, the strengthened stakes, and the brightened face of our Zion,—in the cheerful countenances and happy souls of many children born unto GOD in the way that he hath appointed for bringing men out of darkness, and for the translation of them "into the kingdom of his dear Son."—(*Aub.*) *Gospel Messenger.*

As an appropriate appendage to the foregoing, exhibiting the same state of things as seen from another point of view, take the following extracts from the last number of the 'Missionary Record.'

> *Missionaries Greatly Needed.*—The Executive Committee would be happy to engage the services of Missionaries for Africa, East, Middle, and West Florida, Alabama, Indiana, Kentucky, Mississippi and Michigan.
>
> Appropriations have been made by the Committee to stations in each of the above-mentioned States, and an additional sum will be allowed to each Missionary, as an *outfit*. Applications for appointments, addressed to the Secretary, will receive prompt attention.
>
> *Church at St. Augustine, East Florida.*—An application having been made to the Executive Committee, by the Vestry of Trinity Church, St. Augustine, for the services of a Missionary, the Committee have resolved to appropriate two hundred and fifty dollars for one year, to aid in the support of a clergyman at that station. We invite the attention of those of our clerical brethren who are not professionally engaged, to the important considerations presented by the Chairman of the Vestry in the following remarks:
>
> "We have already in St. Augustine, a decent and respectable church edifice so nearly completed, that with some additions which we are exerting ourselves speedily to accomplish, it will become both convenient and attractive as a place of public worship, and for the celebration of the holy services of our Church.
>
> "We now confidently hope that this undertaking will be crowned with final and entire success, not merely in the completion of the edifice, but in the far more important establishment of the Protestant Episcopal Church permanently in this city.
>
> "Speedily to effect this, it may become necessary to seek additional pecuniary aid from our Episcopal brethren in other parts. But that which is indispensable at the present time, and with which we respectfully and earnestly solicit the General Episcopal Missionary Society to supply us, is an *intelligent, respectable pastoral teacher*. We are yet too few, and limited in means, while our church is still unfinished, to employ and pay a clergyman to reside among us. Yet a worthy clergyman would be invaluable here, that those who now belong to us may be instructed and *kept together*; that those by the way-side may be gathered in; that our Church may be so continued and prospered, that hereafter we may be enabled to support a clergyman by our own means.
>
> "We have annually resorting to this place, celebrated for its salubrious climate, hundreds of invalids from the Middle and Northern States; many of these persons belong to our Church, are generally of the better class, and suffering and lingering under pulmonary complaints, which climate can only mitigate, are in a situation to make the religious services and consolations of the Church in which they belong, most desirable to them—but of these, as we are now situated, they are altogether deprived."

LITERARY.

The Relation of Christianity to Civil Government in the United States: a Sermon, preached in St. Michael's Church, Charleston, February 13th, 1833, before the Convention of the Protestant Episcopal Church of the Diocese of South-Carolina: by REV. J. ADAMS, D. D., *President of the College of Charleston, S. C.; and (ex officio) Horry Professor of Moral and Political Philosophy.* Charleston. A. E. Miller. 1833. 8vo. pp. 56.

BURIED under other papers, and put out of mind by more pressing business, this excellent production has been too long unnoticed by us. It should by no means be classed with the great body of occasional pamphlets—works which derive their interest from the ephemeral circumstances that call them into being, and are buried with them in oblivion. Dr. Adams, by the choice of the subject, has shown himself not only a shrewd observer of the signs of the times, but a bold and faithful guardian of the high interests intrusted to his care, as an instructer of youth and a minister of religion; and, having chosen a theme both delicate and difficult, has neither shrunk from bestowing the pains necessary to arrive at clear and satisfactory conclusions, nor hesitated to state them, when obtained, with frankness, and defend them with becoming earnestness. His Sermon (or more properly, Discourse, for *sermon*, in the stricter sense of the term, it is not) is a labored and finished treatise; and, with the appendix, furnishes a complete argument, supported by a large and well-chosen body of evidence, in proof of the position that in these United States, while *all the different shades and modifications of Christianity are placed upon a footing of entire equality*, and *every other mode of religious belief receives free and complete toleration*, CHRISTIANITY ITSELF is recognized by the laws of the country, both of the Federal Government, and of all the States, as THE RELIGION OF THE LAND.

To establish this, Dr. Adams enters into a close and accurate investigation of the situation of our country, with regard to religion, prior to the revolution; of the nature of the change then made, both in the general legislation, and in that of the several constituent portions; and of the results of that change, in its bearings on the administration of government and law.

Of course, the discourse itself contains only the outlines and results of this investigation. They are lucidly, and often eloquently exhibited. The minuter discussions and documentary proof are reserved for the appendix, where they are given with a completeness and exactness of arrangement which show how fully the author is master of his subject.

We would gladly enable our readers to judge for themselves of the correctness of this praise; but Dr. Adams' well-digested argument will not bear dissection, nor abridgment. We must therefore entreat them, (and we would especially address the entreaty to well-informed laymen,) to procure and study this discourse, as an able treatise on a topic in which every citizen ought to feel the deepest interest.

The Resurrection the Hope and Consolation of the Christian: a Sermon, preached in Auburn, N. Y., Sunday, Feb. 10, 1833. Occasioned by the Death of Miss Sarah Jane Warden, on the 5th inst., in her 19th year. By JOHN C. RUDD, D. D., *Rector of St. Peter's Church.* Auburn. C. K. Society's Press. 1833. 8vo. pp. 15.

THE immortality of the soul, the resurrection of the body, the cause and remedy of death, the warnings and consolations furnished by the views of life and immortality given in the Gospel, are the topics treated in this sermon, with his usual faithfulness and ability, by Dr. Rudd. The concluding paragraphs are too interesting and instructive not to be given entire; and they occupy all the room at our disposal.

> It has fallen to my lot to mark the concluding days and hours of many and various descriptions of persons. I have stood at the bed-side of the suddenly summoned and hardy profligate, who, to the exhortation to pray and confess to his Saviour, has replied in all the agony of despair, "I never prayed in my life;" and he has gone out of the world in delirium and litterness of spirit. I have seen the firm and animated believer, in the full possession of mental powers, yield up the soul, full of faith, and full of hope; and I have witnessed the venerable Christian, full of years and grey hairs, going down to the grave, like the setting of a summer's sun, surrounded by a holy calm, and with the peace of one that lieth down for a sweet repose; but in all these have I never been more impressed and instructed, and I would hope in GOD improved, than by the event that now engages our thoughts.
>
> For the last two or three weeks of our young friend's life, her decline was rapid; and though before that, she had expressed a full conviction of her decay, and that too with much apparent composure, she was not probably aware of the shortness of her time. In some of my conversations with her, I found her mind much upon the subject of Scripture truth, and as long as she was able to enjoy its reading, the Bible was her constant companion. With all the sprightliness and cheerfulness for which she was well known, there was blended in no ordinary degree, a firmness of purpose and decision of mind not very common at her age. It was less than three weeks since, that while holding a conversation with her she voluntarily called for my opinion on the subject of the two sacraments, *baptism* and the *holy Supper*, and immediately remarked that they were in her mind, as positive commands of CHRIST, as any precept of the Bible. Her weakness did not allow a long continuance of the interview. A day or two after, I was called to her bed-side, when the prospect was, that she was nearly gone. After some remarks and devotions, and while in an apparently excellent frame of mind, and uttering language evincive of a settled faith in JESUS as her LORD and her hope, she observed,—"Two things I have not done,—CHRIST says, *Be baptized*—take and eat this bread in remembrance of me." Here the subject of baptism was presented, with my declared willingness to administer it upon the avowal of her faith in CHRIST, and her trust in him through the grace of GOD. Proceeding as I did to the administration, she said, with peculiar emphasis, laying her hand upon her breast—"I *must* do it, to satisfy something here." She revived, and at a subsequent visit on the same day, to the inquiry, How her mind had been since the exercises of the morning, her answer was, "Perfectly satisfied and happy." The tenderness, solemnity, and interest of these and subsequent occasions, can be realized by those only who were present. I might remark here in relation to the ordinance of baptism, that a similar view has been taken by a great many persons under the like situation.* Within my experience, no one particular of omitted duty has been more frequently lamented on the death-bed than this. Many have felt as our young friend expressed it, when she said, "I do not feel as if I were in the fold without it: I am but at the small or outer gate. I desire to enter—go up to the great gate, and look all the way through."—"You will preach my funeral sermon," said she, to him who now addresses you; "do not forget your prayers for my kind father: his head, you see," said she, in a low whisper, "is getting white with age;" and then audibly, and more than once, did she call upon me, "O warn these young people, warn all the young. An early attention to religion will make them more happy in health and life, and then they will have less to do, and be better able to meet this hour." As she witnessed my emotion at a moment when the next would seem to be almost the last, and all around were weeping, she said to me, "Not you, not you;" let these weep, because they all love me; but you and I have great cause for joy." Many similar indications might be given of the interesting condition of her mind. The last request I heard her utter was for prayers, that she might be kept from impatience. What more can I say, to console these mourning friends? If I had words, my strength is hardly equal to their utterance. And how shall I warn the young? What warning will move your hearts, if not that very injunction which has just been repeated, from her lips? With that injunction, I must leave you for the present, commending you to the Lord JESUS CHRIST, and the power of his grace. In no other way can we be prepared for that abode where we are to celebrate for ever the victory over death, and be free from all the terrors of the grave. There we are to join our pious friends again—there renew those holy affections which can never be disturbed. Let us then make the duties of the Church here our daily care, that we may be fitted well to fill the seats of the heavenly Jerusalem, where "there shall be more crying, neither any more death." There those "who sleep in JESUS will GOD bring with him," to witness the triumphs of the cross, the prostration and end of the spoiler's power.

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* Miss Warden had not been educated in the Episcopal Church, nor had she to any considerable extent attended its worship.

NOTE.—Among the means contributing to the happy frame of mind, and elevated state of feeling, in the last days of this interesting young lady, mention should be made of the *Christian's Manual of Faith and Devotion*, from the perusal of which, under the divine blessing, she derived great light and comfort. At a moment when all supposed her nearly gone, she expressed her gratitude for the benefit it had afforded her, and commended it to the attention of her attendants. To this may well be added the happy influence of a letter, received but a little time before her death, from an excellent lady once her teacher. "A word spoken in due season, how good is it!"

THE following is a list of the whole series of "The Bridgewater Treatises." They are announced by Pickering (the publisher of the 'Aldine' editions) as 'published or nearly ready for publication: uniformly printed in demy 8vo.'

1. *The Adaptation of External Nature to the Moral and Intellectual Constitution of Man; by the Rev.* THOMAS CHALMERS, D. D., *Professor of Divinity in the University of Edinburgh.* 2. *The Adaptation of External Nature to the Physical Condition of Man; by* JOHN KIDD, M. D. F. R. S., *Regius Professor of Medicine in the University of Oxford.* 3. *Astronomy and General Physics, considered with reference to Natural Theology; by the Rev.* WILLIAM WHEWELL, M. A. F. R. S., *Fellow of Trinity College, Cambridge.* 4. *The Hand: its Mechanism and vital Endowments, as evincing Design; by Sir* CHARLES BELL, K. H. F. R. S. 5. *Animal and Vegetable Physiology; by* PETER MARK ROGET, M. D., *Fellow of and Secretary to the Royal Society.* 6. *Geology and Mineralogy; by the Rev.* WILLIAM BUCKLAND, D. D. F. R. S., *Canon of Christ Church, and Professor of Geology in the University of Oxford.* 7. *The History, Habits, and Instincts of Animals; by the Rev.* WILLIAM KIRBY, M. A. F. R. S. 8. *Chemistry, Meteorology, and the Function of Digestion; by* WILLIAM PROUT, M. D. F. R. S.

The 'British Magazine' announcing Professor Whewell's book, affirms that "it wants only a very short acquaintance with it, to see that it is destined to be one of the standard works of our literature."

A Funeral Sermon, preached in the Parish of Sandy's, on Wednesday, the 6th of February, 1833, on the lamented Death of the Misses Charlotte and Lydia Evans. By ROBERT HOARE, A. B., *Rector of Sandy's and Southampton Parishes, Bermuda.* New-York. Protestant Episcopal Press. 1833. 8vo. pp. 15.

THIS consolatory address to the relatives and friends of two young ladies, one a teacher, the other a scholar, in the Sunday School of their parish, who had been snatched from a course of usefulness and promise, bears gratifying evidence to the plainness, affectionate earnestness, and godly simplicity, with which the Gospel is preached in a sister scion from our parent stock. The imprint, too, is a pleasing mark of the friendly and daily growing intercommunication of kind offices between the Episcopalians of the British Provinces and Colonies, and those of the United States.

The Last Appeal to the Reason and Conscience of an Intemperate Man, in a Letter addressed to his Friend. New-York. N. B. Holmes. 1832.

FOR the first time, this unpretending little tract fell under our observation two days since. If plain speaking, and zealous urgency in the presentation of the strongest views of the folly and criminality of the drunkard's soul and body murdering course, would render any appeal to an intemperate man effectual, this ought to be so. Accordingly, we are told that it has actually, by GOD's blessing, been instrumental in the reformation of several individuals.

GENERAL THEOLOGICAL SEMINARY.

A STATED meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in Trinity Church, in the city of New-York, on Tuesday, the 25th day of June, at 10 o'clock, A. M.

JONA. M. WAINWRIGHT, *Secretary.*

The religious journals and newspapers connected with the Church are requested to insert this notice.

NOTICE.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

THE Annual Meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New-York, on Wednesday, the 26th of June, agreeably to the 9th article of the Constitution.

The Rev. Henry J. Whitehouse, is appointed to preach the sermon on this occasion, and the Rev. William R. Whittingham his substitute.

BENJ. I. HAIGHT, *Secretary.*

⁂ Alumni of the Seminary who have not yet become members of the Association, but are desirous of so doing, will please signify their intention to the Secretary as soon as may be convenient.

Members of the Association who cannot attend the Annual Meeting are respectfully requested to remit the amount of their annual contribution by or before that time.

Editors of Episcopal Periodicals will please give the above notice one or two insertions.

ANNUAL MEETING.

THE Board of Managers of the General Protestant Episcopal Sunday School Union will hold their annual meeting, to hear the report of the Executive Committee, on Thursday, the 27th June next, at 8 o'clock, P. M., at the Press Buildings. By order,

EDWARD N. MEAD, *Secretary pro tem.*

New-York, May 7, 1833.

NOTICE.

THE Society for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church in the State of New-Jersey, will hold its annual meeting in the City Hall at Camden, on the 29th instant, at nine o'clock, A. M.

JOHN M. WARD, *Secretary.*

Spotswood, May 6th, 1833.

Calendar.

May 26.—Whit-Sunday.
—— 27.—Whitsun Monday.
—— 28.—Whitsun Tuesday.
—— 29.— }
—— 31.— } Ember Days.
June 1.— }
—— 2.—Trinity Sunday.

MARRIED.

MARRIED on the 27th April, by the Rt. Rev. Dr. Bowen, the Rev. Paul Trapier, Rector of St. Andrew's Parish and St. James' Church, to Miss Sarah Dehon, only daughter of the late Bishop Dehon.

On Thursday last, the 16th inst. in Christ Church, Easton, Maryland, by the Rev. Mr. Bayne, the Rev. Robert W. Goldsborough, rector of St. Paul's Parish, in Queen Ann's county, to Rebecca H., daughter of the late Nicholas Hammond, Esq.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS—by Bishop *Onderdonk* of *New-York.* On Thursday, May 9th, in St. Philip's Church, Phillipstown, the Rev. James Sunderland, Deacon, minister of that parish, was admitted to the holy order of Priests. Morning Prayers by the Rev. John Brown, of Newburgh; the Lessons being read by the Rev. Thomas Warner, Chaplain at West Point; both of whom assisted in the laying on of hands. Candidate presented by the Rev. Mr. Brown. Sermon by the Bishop.

On Monday, May 13th, in St. John's Church, Troy, the Rev. Herman Hooker, Deacon, minister of that parish, was admitted to the holy order of Priests. Morning Prayers by the Rev. Cyrus Stebbins, of Waterford and Cohoes; the Rev. Isaac Peck, Assistant Minister of St. Paul's Church, Troy, reading the Lessons; both of whom, with the Rev. William L. Keese, of Albany, the Rev. Mr. Whipple, of Lansingburgh, and the Rev. Ulysses M. Wheeler, late missionary in Mississippi, united in the laying on of hands. Candidate presented by the Rev. Mr. Keese. Sermon by the Bishop.

CONFIRMATIONS—By *Bishop Onderdonk*, of *New-York.* On Monday evening, May 6th, in St. James' Church, North Salem, 4 persons.

On Tuesday evening, May 7th, 3 persons in the house of Mr. Jennings, for the congregation of Christ Church, Patterson, Putnam county, which has no place of worship.

On Thursday afternoon, May 9th, in St. Philip's Church, Phillipstown, 9 persons.

On Friday afternoon, May 10th, one person, in the Methodist Meeting-house, Fishkill Landing.

By *Bishop Doane*, of *New-Jersey.*—On Sunday, the 12th inst. the Bishop visited Christ Chapel, Belleville, in the morning, and St. Mark's, Orange, in the afternoon; when 3 persons of the former congregation, and 22 of the latter, were confirmed. In the evening, he preached in the neighboring village of Bloomfield, then for the first time visited by a bishop.

In Christ Church, New-Brunswick, on Saturday, the 18th, 7 persons; in St. Peter's Church, Morristown, on the Sunday after Ascension, 15 persons.

At St. Matthew's Church, Plymouth, on Sunday, May 12th, *seven* persons were confirmed by the Right Rev. Bishop Brownell; and on Wednesday, May 15th, *four* persons, at St. Michael's Church, Litchfield.

Episcopal Watchman.

INSTITUTION.—On Saturday morning, (11th inst.) the Rev. Horatio Potter, late professor in Washington College, Hartford, Connecticut, was instituted Rector of St. Peter's Church, in this city, by Bishop Onderdonk. Morning prayer was read by Rev. Mr. Stebbins, of Waterford; and the lessons by Rev. Mr. Keese, of St. Paul's Church, in this city. The psalms read on the occasion, were the 122d and 132d. The lessons were taken from Ezekiel, chap. xxxiii. ver. 1-10; St. John, chap. x. ver. 1-19. The sermon was preached by the Bishop. Mr. Potter preached his introductory sermon on Sunday morning, (5th Sunday after Easter.) About twelve of the neighboring clergy were present.—*Albany Evening Gazette.*

CLERICAL CHANGES.—The Rev. Allen C. Morgan has been invited to the rectorship of St. John's Church, Waterbury, and has accepted the same. The Rev. William Barlow, the late rector, has removed to the State of Louisiana, and taken charge of the church in New-Orleans.

The Rev. Peter G. Clarke, rector of the churches at East-Haddam and Salem, has been invited to the rectorship of Grace Church, Hamden.

The Rev. Francis A. Foxcroft is officiating at Christ Church, Salmon Falls, N. H., vacant by the removal of the Rev. Mr. Blackaller to Taunton, Mass.

Episcopal Watchman.

CONSECRATIONS OF CHURCHES—By *Bishop Onderdonk*, of *New-York.* St. John's Church, Cohoes, Albany Co., was consecrated on the Fifth Sunday after Easter, May 12th. Morning Prayer by the Rev. Phineas L. Whipple, of Lansingburgh. The duties of the day prevented the attendance of more of the neighboring clergy. St. John's Church is under the care of the Rev. Cyrus Stebbins, missionary at Cohoes. Sermon on this occasion by the Bishop.

COLLEGE RECORD.—*St. John's College, Annapolis*, under the Presidency of the Rev. Hector Humphreys. The following description of the present state of the college is abridged from a communication in the Baltimore Commercial Chronicle, republished in the Episcopal Recorder:

> It was the intention of the founders of this Institution to create a University, which should be the nursery of the rising talents of the State; and it continued to flourish until about the year 1804 or 5, when the spirit of party, violating the pledged faith of the State, robbed it of its funds, and consigned it to the low grade of a common Grammar School. Under this disadvantage it nevertheless continued a valuable institution to the citizens of Annapolis and the neighborhood, and sent forth the best prepared boys to the Eastern Colleges for the completion of their education. A partial restitution of the funds has at length been made, and the college now enjoys an income of $6000 from tuition and State endowments, with an increase of students which promises to progress in a ratio with the eligibility and convenience of the location. There are now a Principal and four Professors, (and it is contemplated to add two more during the current year,) one of Ancient Languages, one of Mathematics and Civil Engineering, one of Grammar, and one of Modern Languages. The College is situated on an eminence of easy access, commanding a full view of the Bay, Severn River, the State House, and many of the most remarkable public and private buildings of the city. The present building accommodates the Principal and his family, and the rooms set apart for the classes are filled with about 80 students, and are capacious enough to contain many more. It also has a large hall, library, and philosophical apparatus, all in good order, and increasing by yearly contributions. A building, counterpart to the present, and to be connected with it by a handsome arcade, will be shortly erected at the cost of $10,000, for the accommodation of a steward, students, and a room for the Grammar School; thereby affording to parents and guardians the choice of boarding at the Commons, or in respectable private families in the city, who are now taking boys at $100 a year. The tuition varies from 32 to $50, according to the classes.

PAROCHIAL EFFORTS.

St. Paul's Church, Philadelphia.—The ladies of this church held an exhibition and sale of articles chiefly of their own manufacture, on the 1st, 2d, and 3d days of May, by which they realized *one thousand dollars.*

This sum they have divided between the [Philadelphia] Episcopal Education Society for the Bristol Manual Labor Institution, and the Domestic and Foreign Missionary Society for the buildings for the Greek Mission, giving *five hundred dollars* to each object.

St. Ann's Church, Matteawan.—The corner-stone of this new church was laid by the Bishop of the Diocese on Friday the 10th instant, after Evening Prayer and a Confirmation at the adjoining village of Fishkill. An address on the occasion was delivered by the Rev. Mr. Brown, of Newburgh. The Rev. George B. Andrews, of Sharon, Conn., was also present.

St. John's Church, Mount Morris, Livingston Co.—An Episcopal congregation was organized at Mount Morris, Livingston county, on the 17th ult. by the name of St. John's Church. On the previous Sunday five adults were baptized by the Rev. Mr. Meacham, the missionary at that place and Hunt's Hollow. Upward of 30 persons united with the church. [*Quere?* partook of the communion?] The Rev. Mr. Whitehouse of Rochester, assisted the Missionary in the organization of the parish. After divine service, the following officers were elected: N. Barlow, I. Clute, *Wardens.* S. Summers, W. N. Hinman, H. Hunt, P. Canfield, D. A. Miller, Dr. Montross, C. B. Stout, S. F. T. Heald, *Vestrymen.*—(*Aub.*) *Gospel Messenger.*

We are glad to learn that a Sunday School is also organized in this new, but thrifty parish, with fair prospects of usefulness.

SUNDAY SCHOOLS.

The teachers and children of the Sunday School of St. Philip's Church, Salford, have presented to the Rev. Mr. Sergeant, their late Rector, a small, but beautiful, silver salver, as a record of their gratitude for his "uniform kindness and unwearied attention to their temporal and spiritual welfare." The salver bears the following inscription: "Presented to the Rev. Oswald Sergeant, M. A., Fellow of Christ's College, Manchester, on his resignation of the ministry of St. Philip's Church, Salford, by the teachers and children of the Sunday School. A memorial of gratitude for his zealous exertions in founding the school, and for his and Mrs. Serjeant's uniform kindness and unwearied attention to their temporal and spiritual welfare. January, 1833."—*British Magazine.*

Sunday School superintended by a Dutchess.—The Dutchess of Northumberland has just established a Sunday School in Alnwick, and her Grace pays the most minute and constant attention to her poor scholars.

British Magazine.

Quaker Sunday Schools.—We are glad to learn that at least twenty Sunday (First day) schools have been recently established by members of the society of Friends. There are two in Philadelphia; the rest are principally in the eastern States.—*Sunday School, Journal.*

ACKNOWLEDGMENT.

GENERAL THEOLOGICAL SEMINARY.

Received by Collection made on Sunday 12th May, in St. Paul's Chapel, - - - - - - - $109 71
Received by Collection made on Sunday 19th May, in St. John's Chapel, - - - - - - - - 75 50

JOHN MCVICKAR,
Agent of Theological Seminary.

May 23, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 23d, from the following persons, viz:—

Rev. E. Wolf—Silas Blaisdale, *with remit*—E. Platt—Rev. S. A. Crane—Thos. O. H. Croswell, *with remit*—Amos Pardee—Postmaster, Utica—Turner & Hughes, *with remit*—Postmaster, Troy—Rev. S. Gilbert—C. C. Lathrop—Rev. S. Johnston, *with remit*—Postmaster, Philadelphia—Wm. S. Parker & Son, *with remit*—S. W. Morris—Lieut. S. L. Russell.

Received by the General Protestant Episcopal Sunday School Union.

F. J. Huntington—Rev. F. H. Cuming—Rev. P. A. Proal.

NOTICE.

THE General Protestant Episcopal Sunday School Union will publish on Tuesday next, "Letters to Sunday Scholars on the Geography, &c., of the places mentioned in, or connected with, the account of the Nativity of our blessed Saviour and the Season of Advent."

PROSPECTUS
OF
A REPERTORY OF PRIMITIVE THEOLOGY,
TO BE
EDITED BY REV. C. F. CRUSE, A. M.
AND
Published by William Stavely, Philadelphia.

THE religious public have long been in want of a work that might bring the opinions and doctrines held by those who flourished in the earliest periods of the Church, more immediately within their reach. All who advert to the subject, acknowledge its importance, and agree in a desire to see the opinions of the Christian fathers more generally circulated than has hitherto been done; whilst, at the same time, it has been almost as universally regretted, that there are comparatively but few to whom these are even accessible. Almost exclusively confined to the libraries of the learned, in rare or costly editions, in languages not read by many, or else in rare and merely occasional translations, the fathers of the Christian Church lie almost unnoticed amid the accumulated literature of subsequent ages, and particularly that of our own. Even to a great part of the clergy, a work of reference on the prominent features of primitive ecclesiastical discipline, doctrine and usage, is evidently an important desideratum. From a variety of causes, particularly the absorbing attention to necessary parochial duty, and the difficulty of procuring convenient editions of the fathers, the originals are for the most part as inaccessible to the clergy as to the laity. And yet, there is scarcely a reflecting mind in Christendom, to which occasions do not occur where it would be a high gratification to refer with ease to the express statements of those who lived and took the lead in the earliest ages of the Church.

To supply this want, the present periodical contemplates—

I. A regular series of select and copious extracts in translations from the Greek and Latin fathers, in chronological order, with such annotations and comments as may be necessary to elucidate obscure or ambiguous passages.

II. A regular series of the theological opinions of the fathers, systematically arranged, so as to constitute, when the series is completed, a system of Primitive Theology.

III. Dissertations, either original, translated, or compiled, on different periods, events and features of the Church in ecclesiastical history.

IV. Archæology of Christianity, or the usages of the Church, origin of festivals, &c. &c.

V. Criticisms, Exegesis, Biblical Archæology.

These five departments will be filled with a proportionate quantity of matter in every number. Each number will be issued quarterly, on the first of January, April, July, and October, and the annual series close with an Index to the whole work. Each number will embrace 120 pages, 8vo. on good paper and fair type, with a printed cover, at $3 00 per annum. A number will be issued in October of the present year, 1833, if the subscriptions justify the publication.

Any person obtaining five subscribers, and becoming responsible for the same, shall receive the sixth copy gratis.

Address, WILLIAM STAVELY, *Philadelphia.*

May 10, 1833.

The Episcopal Watchman, Gospel Messenger, (Auburn,) Gospel Messenger, (Charleston,) and Gambier Observer, will confer a special favor upon the publisher by inserting the above in their respective journals.

Whitsunday.

Hark, where together met
The chosen twelve are set,
A sound as of a rushing mighty wind!
With that celestial sound
The house is fill'd around,
The circling air repeats it unconfined:
And see, while every look is upward flung,
Sits on each favor'd head a cloven fiery tongue.

He comes, in that bright shower,
The Godhead's promised power:
He comes, no strife of jarring tongues to spread;
As when he came of yore
On yon disastrous tower;
But from the elements, which discord bred,
To fix on earth the reign of truth and light,
And in one note of praise all faithful hearts unite.

He bids the lips unclose,
He utterance bestows;
And lo! amazement whelms the hearer's soul!
From where Ulai's stream
Glows with the orient beam,
From the twin floods round Aram's plain that roll;
From northern lands that skirt the Euxine wave,
And those whose southern shore the Great Sea's waters lave;

From Asia's sun-bright coast,
Where, Greece, thy offspring boast
The far-famed wonder of Diana's dome;
From where Cyrene stands
The pride of Libya's sands,
Egyptian Memphis, and Italian Rome;
From Crete's fair towns by meeting seas embraced,
Judea's stately towers, Arabia's tented waste;

From every land and isle,
Whereon the seasons smile,
All who in Salem's honor'd courts appear,
On God's high holy day
Their first-fruit gifts to pay,
Jew, Proselyte, with deep amazement hear,
Each in his country's tongue proclaim'd abroad
By Galilean lips the wondrous works of God.

Now on, Christ's chosen band!
Now give each peopled land
Those wondrous works in all their tongues to learn!
The plague of Babylon
Is banish'd now and gone:
Behold, the many-languaged nations turn
From their dead vanities of stock and stone,
To seek the living God, and worship him alone.

From distant climes preferr'd,
So shall one prayer be heard,
Fruit of one faith, from one united flock;
All brought alike to lave
In one baptismal wave,
All taught to drink from one enlivening rock:
And one fair bond of brotherhood shall bind
The families and tribes of long dispersed mankind.

So shall the enlighten'd sight
A road to yonder height,
Other than they of Shinar's plain descry:
And men with holy dread
The heavenward path shall tread,
Which angels traverse between earth and sky;
Forego ambition's vaulting, and be fain
By way of humbleness that steep ascent to gain.

Bishop Mant.

THE CHRISTIAN YEAR.

WHITSUNDAY.

PRELIMINARY NOTICE.

"The day of Pentecost" was one of the greatest festivals in the Jewish Church. It was, as its name, which is a Greek word, denotes, *the fiftieth day* after the Passover, or rather after the first day of unleavened bread, which followed that whereupon the Paschal lamb was offered. From the seven weeks which intervened from the period of the Passover, it was called by the Jews themselves "the feast of weeks." (Lev. xxiii. 15, 16; Deut. xvi. 9, 10, 16.) It was the second of those three great solemnities, in which all the males of Israel were required to "appear before the Lord in the place that he should choose:" and it was observed with great devotion by the Jews, both for a memorial of the law, supposed to have been on that day delivered at Mount Sinai;* and also as a feast, to celebrate, by the offering of the first-fruits, the ingathering of the harvest. (Exod. xxiii. 16.)

It pleased divine Providence to make the same day memorable in the Christian Church, by the miraculous effusion of the Holy Spirit, and the gift of tongues and other supernatural powers on that day communicated to the disciples. Accordingly, whilst the whole interval between Easter and this day was marked as a season of religious festivity, "the day of Pentecost" in particular was noticed by Christians with peculiar honor, having probably derived its sacred character from the times of the apostles themselves, and certainly having been observed in very early times, as appears from the testimony of Irenæus, Origen, and Tertullian, and other authors of coeval date.†

The festival for some time retained its earlier name among Christians, after it had ceased to be celebrated as a Jewish feast, and had acquired its new character as commemorative of the effusion of the Holy Spirit. Hence it derived the name, by which it was sometimes known, as "the day of the Spirit, or Holy Ghost." The same cause is assigned by Dr. Cave, Mr. Bingham, and other judicious ritualists, for the name of "Whitsunday" by which we distinguish it, as denoting "those vast diffusions of light and knowledge which on this day were shed on the apostles in order to the enlightening of the world;" as well as being indicative of the white garments worn at this time by the newly baptized, in token of that pure and innocent course of life on which they had thereby entered, and which they had pledged themselves to follow. Other interpretations have been given of the name; especially it has been supposed to signify the *eighth Sunday* from Easter, according to a different analysis of the word.‡ That interpretation, however, should seem more appropriate which connects the name of the festival with the great events thereon commemorated: as in the case of its being understood to signify the *light* diffused over the Church by the descent of the Holy Spirit, or the *purity and splendor* of the raiment worn by those who were by baptism made partakers of his grace and incorporated into the Church.

This festival of Pentecost was observed by the early Christians the whole of the ensuing week, till the Octave or Sunday following, without fasting or kneeling. In our Church it is distinguished by its two accompanying holy-days: as well as by its "proper preface" in the Communion Service, appointed to be read for "six days after."

REFLECTIONS.

It has been observed, that as the confusion of tongues in Babel spread idolatry through the world, and made men lose the knowledge of God and true religion; so God provided by *the gift of tongues* at Sion, to repair and restore the knowledge of himself among all nations, and once more bring the benighted Gentile world "from darkness to light, and from the power of Satan unto God."§ Multiplicity of language was first brought upon the world as a punishment on the pride and irreligious purposes of its inhabitants: multiplicity of language was now given by the Holy Ghost as a blessing to the Church, that his chosen instruments, the apostles, might be thereby enabled to publish the wonderful works of God to all nations, in their own languages and dialects, and thus extend to the willing and obedient the mercies of redemption. What an admirable dispensation of Providence, that the same instrument which had been employed for the separation of mankind, should now again be employed for their reunion! that "the same fountain," as it were, "which had sent forth bitter water," should now be made to "send forth sweet!"

The *time* at which this wonderful event took place is very remarkable. In consequence of the obligation of the Jewish law, which appointed Pentecost for one of the three great solemnities, in which "all the males" of Israel were enjoined to "appear before the Lord in the place that he should choose," Jerusalem was now filled with persons from every quarter, resorting thither on a religious account. Thus the greater opportunity was given for the more general observation of so extraordinary an event; for the more complete examination of it; and for its more speedy publication through the numerous and distant regions, over which the people now assembled would speedily be dispersed. Besides, by this festival following upon that of the passover, when the like obligation of the law had called together the different inhabitants of Judea to Jerusalem, the very persons, who at the last great feast had been eye-witnesses of our Lord's sufferings and shame, would now have the same evidence of his triumph and glory; and in the powers of the Spirit now conferred, and in the miracles now wrought in his name, would by their attendance on this second festival perceive a full compensation for the previous scandal of the cross:* or if the early season of the year, at which the passover occurred, had prevented any from engaging in a long and laborious journey to be present at that solemnity, the period at which the feast of Pentecost occurred, was calculated to afford convenient opportunity for the assembling of the Jews, in the greatest number from the most distant countries and islands; and these, on returning home and reporting this great event, would naturally prepare the way for a readier attention to the apostles, when they should arrive at the places where these persons dwelt.† So conspicuous is the wisdom of God in providing for the full establishment of the truth, and the extensive dissemination of the knowledge of so stupendous a miracle, in attestation of the Gospel of his Son! So striking a testimony do these circumstantial incidents bear to the interposition and guidance of Him who regulates the course and falling out of events as well as the events themselves, so as to correspond best with the promotion of his own wise and good purposes, and who "hath put the times and the seasons in his own power."

The occurrence of this event, which was of such infinite importance to the institution of the Christian Church, on the day of a *high festival of the Jewish Church*, is a circumstance also to be noticed. On the day of Pentecost the old law had been proclaimed on Mount Sinai: on the same day the new and evangelical law was now published by the coming of the Holy Ghost at Jerusalem. This coincidence is an argument, that the Law and the Gospel proceeded from the same God: that his Church is one and the same under both dispensations; with this difference indeed, that the former was its more imperfect and weak, the latter its more improved and mature, state.‡ In each let us acknowledge the goodness of the divine Lawgiver: first, in providing those typical ordinances contained in the Jewish law; then in making good the substance by the establishment of the Gospel. And whilst we have regard to those "first-fruits of the harvest," which also under the Jewish law were offered on this day unto God, let us with still deeper gratitude commemorate the first-fruits of the Spirit, reaped as it were on this day by the disciples under the conduct of his Son, and offered to him in the persons of "three thousand" converted "souls."

The *day* on which this event happened was the first day of the week. Our Lord had risen from the dead on "the first day of the week:" so that this, being the fiftieth inclusive, will necessarily be the first likewise. Thus by the wise providence of God the course of events was so ordered, that the old Jewish sabbath, or the seventh day of the week, should be passed over, and the first day be chosen in its stead, to be distinguished by two such glorious miracles, as the resurrection of our blessed Lord from the dead, and the coming of the Holy Ghost from heaven: the one to justify, the other to enlighten and sanctify; the former to finish and prove our salvation, the latter to proclaim its accomplishment and qualify us for its enjoyment. In pursuance of this arrangement of God's providence, the apostles in their times, and the Church in subsequent ages after their example, have made "the first day of the week" the day of solemn commemoration and religious worship. Let us observe the ordinance; and let us then more especially by a devout participation in the rites of the Church seek the communication of God's grace!

The *place* where this miracle was wrought was Jerusalem: a place, the fitness of which is as evident as is that of the time, and for the like cause. As the feast of Pentecost was required by the law to be kept at Jerusalem, thither would of course be the largest concourse of persons, who might see and believe and attest this stupendous miracle of the Gospel. This place also, where our Lord had undergone his ignominy and reproach, was the fittest for the manifestation of his glory and majesty by this wonderful effusion of his Holy Spirit. And as he had instructed his apostles to "tarry in the city of Jerusalem until they should be endued with power from on high," so he had also charged them that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem:" thus providing for the accomplishment of ancient prophecies, which imported this to be the point, whence should commence a prodigious and most happy enlargement of the Church of God: for, as Isaiah and Micah foretold, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."§ Thus it was at Jerusalem, that the Spirit gave the apostles utterance to speak the wonderful works of God: and that the apostles first called upon their hearers to "repent and be baptized in the name of Jesus Christ for the remission of sins."

But more particularly the place was one, "where the disciples were gathered together" for the *exercise of piety and devotion*. This occasion of their meeting indeed is not expressly stated by the Evangelist, but it has never been questioned: and the Evangelist expressly states that "they were all with one accord in one place." It is as profitable, as it is a reasonable intimation, which has been represented to be given by this circumstance:‖ namely, that the duties of religion are the best expedient for inviting the Spirit of God; that prayer is necessary not only to obtain, but to prepare us for, his divine influences; that the assemblies of the saints are the places which he delights to frequent, and in which he is most likely to be found; and that this Spirit of love and order and unity bestows his gifts most bountifully, where the servants of Christ are assembled, not "in one place" only, but also "with one accord." The Author of peace cannot be a favorer of discord and confusion. That which is intimated to us by this particular occurrence, is set before us distinctly in others of his operations. He accompanies the sacrament of baptism, to baptize us into one body: he blesses the sacramental bread, that we being many may by partaking of it be one bread and one body: and so we doubt not, that now as ever where two or three are gathered together in his name, "with one accord in one place," the Lord gives his blessing to the assembly, and Jesus is by his Spirit in the midst of them.

When the disciples were thus assembled, "suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting." The *suddenness* of this sound, and the *quarter* whence it came, were calculated to impress the hearers with awe, and to prepare them to receive with the more profound humility and reverence the approaching influence of God. The similitude of the *wind* is most familiarly used in holy Scripture, to represent the Holy Spirit of God, his powers and his effects. What indeed could be more proper to represent the freedom of his grace, and at the same time the power of his operations, than "the wind which bloweth where it listeth; and the sound whereof we hear, though we cannot tell whence it cometh and whither it goeth:" an agent, in itself invisible; wonderful and unaccountable in the manner of its working, but in its force and efficacy notorious and undeniable? And probably the peculiar energy of the operations of the Holy Spirit on this extraordinary occasion was intended to be marked out in the most striking manner by the sensible emblem of "a sound from heaven as of a rushing mighty wind," which now attended his effusion; and which would distinguish his operation at this time, when his effusion was to be of such an overpowering and marvellous character, from those his gentler illapses, wherewith in his ordinary operations he would afterward descend upon the minds and hearts of the faithful followers of Christ. Let us with grateful hearts acknowledge the more powerful influence with which he thus visited the apostles; nor at the same time withhold our thanksgiving for the less sensible, but not less certain, visitations of his ordinary grace, which he is pleased to bestow upon ourselves!

Another emblem by which he was now distinguished was the appearance of "cloven fiery tongues which sate upon the heads of each" in the assembly: "cloven *tongues*," to signify the readiness and aptness of expression and argument with which they should be enabled to speak, and preach the Gospel to mankind; "*cloven* tongues," to denote, as hath been not improbably conjectured,* the diversity of languages, by which they should be enabled to preach it to all of every nation, with whatever variety of speech the occasion should require; or if the other sense of the word rendered "cloven" be preferred, then the division and distribution of them may denote the largeness and diffusiveness of the gift; "*like as of fire*," to represent that fervent heat and zeal with which they should be endued themselves, that clear enlightening knowledge of all divine truth into which they should be led, and that heavenly light and animation which they should be the instruments of imparting to others; yet withal a gentle, harmless, and kindly, not a consuming and devouring fire; such a fire as that by which God heretofore manifested himself to Moses in the bush; an emblem of light and comfort; of warmth of devotion and charity, of activity, and vigor, and undaunted but temperate courage; not of fierceness and contention, and bitter envying and strife. Thus did the blessed Jesus accomplish what his messenger had foretold concerning him, that he should "baptize his disciples with the Holy Ghost and with fire:" a prediction, probably little understood at the time of its delivery; but of which the accomplishment must now have appeared as marvellous, as the purport at the time of its delivery must have appeared unintelligible, and the fulfilment in any sense in which it could have been understood, strange and incredible.

These outward appearances were attended by the *descent of the* Holy Ghost upon the apostles, who, being filled with his inspiring influence, "began to speak with other tongues as the Spirit gave them utterance:" thus beginning to fulfil the promise of their Lord, when he gave them his commission, "Go ye into all the world and preach the Gospel to every creature: . . . . these signs shall follow them that believe, they shall speak with new tongues;" together with those other promises, that he would "send them the Spirit of truth," and that they should "receive the promise of the Father, and be endued with power from on high." The *persons*, to whom these promises were now fulfilled, and who were thus enabled to "speak with other tongues as the Spirit gave them utterance," are much to be remarked. They were "Galileans:" natives of a province held in great contempt even among the Jews, and especially despised as being dull, ignorant, and unpolished. The men themselves were known to be of that character. They had been bred up and employed in mean occupations: they were "unlearned and ignorant men:" and they were destitute both of capacity and opportunity for acquiring any degree of that talent which they now exercised in the utmost perfection. They knew only their mother tongue: and their dialect was proverbial for its vulgarity and provincial character. When these persons therefore were suddenly and instantaneously inspired with the knowledge and expression of numerous different languages or dialects; whereas, in the ordinary course of things, the acquisition of a single new language is a work of so much time and labor even to understand it, and still more to speak it with fluency and correctness;† this was indeed a miracle of the most stupendous nature, carrying with it a conviction the most irresistible and overpowering. Here was no room for delusion. The miracle was most plain and simple, and most impossible to be counterfeited: every hearer was able to judge for himself in respect of his own language; and the whole multitude of hearers was numerous, assembled from regions widely distant, and speaking languages quite different from each other. So wonderful a proof do we here possess of the infinite power of God, supplying the defects of nature, and surpassing all the efforts of art! So clear a manifestation of the special interposition of Him "who teacheth man knowledge;" of that power from on high, which suffers "no flesh to glory in his presence;" but in a moment empowers "the foolish to confound the wise," and raises up "the weak to confound the mighty."—*Bishop Mant.*

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* Dean Stanhope. † Mr. Bingham. ‡ Mr. L'Estrange. § Dr. Lightfoot, Dr. Whitby.

* Dean Stanhope. † Dr. Doddridge. ‡ Dean Stanhope. § Ibid. ‖ Ibid.

* Dean Stanhope. † Dr. Hales.

PRACTICAL.

THE ORDINANCES.

Those that be planted in the house of the Lord shall flourish in the courts of our God.—*Psalm* xcii. 13.

The place selected by Jehovah for his visible abode and external worship, was not only adorned with all the magnificence that the devotion of an entire people could supply, but was made of corresponding extent, and thus adapted to the accommodation of every description of persons. It was known generally by the appellation of the "House of God;" but the ample space included within the outer wall was separated into several compartments or courts;—first, the court of the Gentiles, beyond which no stranger might penetrate; next, the court of the Israelites, into which the descendants of Abraham might freely enter, when purified from all ceremonial uncleanness; and lastly, the inner court, in which the sacrifices were offered, to which none had free access but the priests. The Israelite who offered an especial sacrifice, might indeed bring his offering within the verge of this court, but he might not pass a certain partition that divided it; and he withdrew as soon as he had laid his hand upon the head of the sacrifice, and penitently acknowledged his sin. We may discern an intimate analogy between the mode of celebrating the temple worship and our own; and thus, by tracing an identity of duty, infer also, were it needed, an identity of inducement and of promise. In the court of the Israelites the law was publicly expounded to the people, by the priests and Levites, while in the inner court were offered expiatory victims. So do all who bear the name of Christ attend in his house on the preaching of the Word; while those only whose hearts are touched, whose consciences are awakened, whose souls are filled with a humbling conviction of their own sin, and of their own necessity, draw nigh to the *altar* of God, not to sprinkle it with the typical blood of bulls and goats, but to receive the emblems of that precious blood, above all value and beyond all price, which has been shed on their behalf. On their parts, all they have to render, is a contrite heart, and they receive in return the assurance of pardon, through the efficacious atonement of the Lamb of God.

If, then, of all the Israelites who entered the house of the Lord, those only can be said to have been *planted* therein whose minds were impressed by the exposition of the law, and who were thus led to the ulterior service of offering sacrifices in faith, may not we similarly infer, that of all who are congregated in our churches to hear the preaching of the Gospel, it takes deep and adequate hold only upon those whom it leads to the altar of their Lord, or at least who live in the expectation and in the desire that it should conduct them thither? Those who never even think of honoring their Saviour in his last solemn ordinance, are still, as it were, only in the Gentiles' court; and until they advance farther, can have no lot or portion with the true Israelites, the people of God; while those who are admitted into the second court, who outwardly connect themselves with the spiritual Israel, but still only look upon the sacrifices from afar, whatever be their attainments, comparatively with the former class, have certainly no title to expect personal benefit from a sacrifice they have never offered. They have not yet pledged themselves to be wholly Christ's; and until this is done, can we imagine that he will pledge himself to be theirs, especially when on his part there is all to give—on theirs only all to receive? As the assemblage in the courts of the temple at Jerusalem included all the temporal descendants of Abraham, yet all were not Israel who were of Israel; so among the outward worshippers that assemble in our own churches, are intermingled those who believe not with those who believe—the children of God with the children of the world,—and it is not easy to look upon a congregation, even when its numbers little exceed those who would have preserved Sodom, and to think that *all* are planted in the house of the Lord, and that *all* are flourishing in the courts of the house of our God.

Try yourselves then, brethren, as to your spiritual state, by this obvious and easy criterion—What do you think of the ordinances of God? How do you partake of them? How do they act upon you when partaken? We can have little need, on this subject, to address those who are still, so to speak, in the courts of the Gentiles, who are habitually found but *once* on the Sabbath day in the house of God; and even then, when they retire from it, exercise their ingenuity in censuring what they hear, or show their indifference by forgetting it. Such persons, in the hour of trial, could not even expect to realize the support and the comfort of religion. When the blast arises, so far from resisting it, like a planted, rooted tree, they will be as the arid heath in the wilderness—scattered by a breath. And whatever be their relative endowments or acquirements, whether like iron, or clay, or brass, or silver, or gold; when the stone, cut out without hands, hath broken the great image of the social frame, and it crumbles at the touch, they will be broken to pieces together, and become "like the chaff of the summer threshing-floor, and the wind shall carry them away."

We can have little need to address *such* persons, I repeat, because the passage on which we have been dwelling is one of sweet solace and rich encouragement, and belongs to spiritual worshippers alone; but though we may have little need to address them, have they not the most urgent need to be addressed? Can any thing be more inconsistent than the periodical appearance in the courts of God's house, without any hope or expectation to be *permanently* profited thereby, just as if the sole object of presenting themselves before God, were to cast a sop to the wakeful hound of conscience; or to keep up the external semblance of communion with the Church, while yet the leaven of worldliness and indifference, if not of malice and of wickedness, is working, without hindrance or counteraction, throughout the whole of the moral and intellectual nature? Be assured, brethren, that of the myriads and millions who are now surrounding the throne of God, and hymning the praises of the Lamb, there is not one who was brought thither by the mere garb and profession of religion. It is of no avail to call Jesus Lord, Lord, if we *do* not the things which he says; and it is marvellous that the children of the world, who are so quick-sighted to all that concerns their temporal interest, should be so hood-winked and so cozened in the things that accompany salvation. Point out to them a man in any pursuit or profession who is listless, indifferent, inactive, loitering in his place of business, or carelessly lounging, like an uninterested spectator, where he ought to be actively and personally engaged, and they will immediately tell you that there is no hope of his professional advancement, no prospect of his success in life: he is a marked, a lost, a ruined man, doomed to a useless life and an ignoble death. But turn upon themselves, and compare all this with *their own* demeanor and deportment in the house of God, with their single attendance, with the scanty measure of this their only Sabbath service, with their obvious indifference, their conscious and almost undisguised indulgence of a worldly spirit, and ask them if they really think that a series of such Sabbaths will avail, on recollection, to smoothe the pillow of a bed of death, and to enlighten their gloomy passage to the grave; and what *will* they say—what *can* they say?—common sense would rise up to confute them, did they even pretend to indulge an expectation, in their present state, of thus laying hold upon the hope set before them in the Gospel. No! but they will parry, or palliate, or evade the charge, or divert to another subject the intrusive questioner, and say, "Go thy way for this time," and silence and smother conviction in the heart, by the fallacious acknowledgment, that all is not right at present; and the still more fallacious conclusion, that they shall have time to rectify and set all in order before the summons shall arrive. And at last it comes, as a snare, or as a thief in the night; and how will they endure the blast which even trees of righteousness could not abide, were they not so planted in the courts of God's house, that their roots had struck downward, even to the Rock of Ages!

Again, therefore, would I earnestly entreat all who are now within these walls, and who, attending the ordinances of public worship in a sound and Scriptural Church, enjoy a privilege for which they are deeply and fearfully responsible, to examine into the nature and measure of the benefit which they have actually derived therefrom. How does it act upon them, not only in the church, and at the altar, but in the family, in society, in the world? Is there a character of consistency about their conduct and conversation? Are both such as might be, and will be, and *ought* to be, required from persons who are habitually conversant with the things that accompany salvation? Does the fruit which they bear proclaim them to be trees of righteousness, planted in the house of the Lord, and flourishing in the courts of our God? Is it love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; whatsoever things are true, honest, just, pure, lovely, and of good report, such as ought always to be cultivated, and are certain always to be admired, while there is any virtue, and while there is any praise? Do they invoke and implore, not only on the Sabbath day, but every day of their lives, those quickening and refreshing influences of the Spirit of God, which are exquisitely compared in Scripture to the "rain that cometh down, and the silent dew from heaven, and returneth not thither, but maketh the earth to bring forth and bud, that it may produce seed for the sower and bread for the eater?" And are they such, in consequence, that we may point to them with confidence, even in *this* day of rebuke and blasphemy, as living examples,—epistles, not written with ink, but by the finger of the living God, bearing testimony to all—what are the happy moral results of a liturgy of sound words, a Gospel faithfully preached, a Church still based fast and firm on Christ, the Rock of Ages? Happy are those who can hope this of themselves, and of whom it will be affirmed by others; of such the numbers, already far from inconsiderable, are, we trust, rapidly on the increase; and God grant, brethren, that *you* may be almost, or altogether such,—that *your* moral holiness may be the reflection of the image of Christ, produced by the Spirit of Christ; and that when the wind shall go forth to rend the great oaks, and lay low the high ones of the forest, and bring down the trees of Eden to the nether part of the earth,—when the wrath of God shall kindle the living flame, by which every green tree, and every dry tree, shall be alike devoured, —each of *you* may be like the tree planted by the rivers of water, that bringeth forth his fruit in due season; and which, being planted *here*, in the house of the Lord, shall flourish for ever in the courts of the house of our God, even a house not made with hands, eternal in the heavens.—*Rev. T. Dale.*

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